



HISTORY

OF GRADES AND

EXERCISES

FOR STUDENTS

OF THE

UNIVERSITY

OF CALIFORNIA





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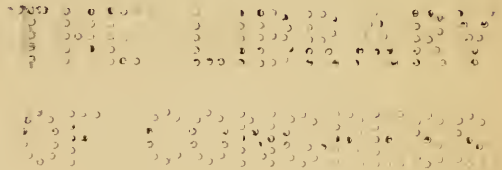
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HISTORY FOR GRADED AND DISTRICT SCHOOLS

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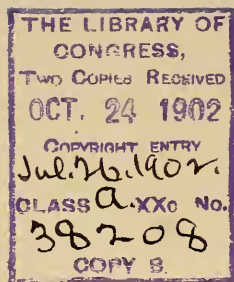
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PREFACE

“Truth is one !
And in all lands beneath the sun,
Whoso has eyes to see may see
The tokens of its unity.”

THE purpose of this book is to present a framework of history for the graded and district schools ; that is, for children from six to about fifteen years of age.

The effort has been made to present the material in such connection throughout the grades that it would gradually develop in pupils' minds the idea of the *unity of history*, and thus finally lead them to feel that history is an unbroken stream of life, of which the present in general, and their lives in particular, constitute an important part.

It is not thought that the material presented here for each grade will be entirely sufficient for teachers who have exceptional advantages for carrying on primary history work. It is intended as a general framework, furnishing, perhaps, the greater part of the material which the teacher having all the grades will be able to teach, but which the teacher having but one or two grades and good library advantages should use to build and to enlarge upon, according to particular circumstances.

It is hoped it will give both teachers and pupils a habit of investigation which will lead them to acquire much more material than is here presented. In teaching the subject the teacher should enlarge on the material here presented through poem, picture, map, narrative from other books, and the religious, social, political, industrial and educational life which immediately surrounds the pupil. It should be the teacher's constant method to turn historical material into simple historical problems, and to guide the children to work out these problems. If pupils are to derive most benefit from history they must *live it*, just as the people whom they are studying about lived it, go through with the struggles and triumphs (mentally of course in most cases) which these people passed through, and, by so doing, have their own historical views and feelings broadened and deepened. It is by work of this kind rather than by mere memory work that pupils are made historically minded,—that is, made to see and feel and live to some degree the whole sum of man's history.

In primary history-teaching the use of story and biography is almost indispensable. With this in view, I have suggested at the close of each chapter appropriate biographies to be studied to illustrate the general historical movement. But the biographies of eminent persons, who have in no small measure both made and guided the historical stream, cannot be understood apart from the stream itself. By teaching something of the general life of the people, as well as biographies of eminent men, it is my observation that children, even in the lower grades, may be given a general, simple and connected view of the stream of history itself, as

well as some appreciation of the most notable characters who have taken part in guiding its course.

It cannot be too strongly emphasized that it is absolutely impossible to do good work in history in the grades without reference books and good maps. They are as essential to both pupil and teacher as tools to a carpenter or compass to a navigator. At the end of each chapter a short list of reference books is given. Particular effort has been made to suggest such books as will present not alone the political, but also the social, artistic, religious, industrial and educational aspects of history. A short list has purposely been selected, thinking that a long list would tend more to confuse than to assist the teachers for whom this book is intended. In the present state of knowledge on the part of teachers who are teaching history in the public schools a few well-chosen books will be of greater assistance than a large miscellaneous selection.

Finally, I wish to say that the material presented in the body of this book has been mainly worked out in daily discussion and recitation during the past few years in my work with teachers in the Indiana State Normal School. It has been used by teachers in the public schools as a basis for grade work in the respective grades, with what is believed to have been good results. It is in the hope to give the material a larger field to test its usefulness that it is now published.

My thanks are due to scores of teachers in the public schools who have rendered great assistance by testing the material in their daily work in the schoolroom, and who have given valuable suggestions for adapting it to the stages of mental capacity of children in the respec-

tive grades. I shall regard it as a special favor if all such, and any others who may use the book, will call my attention to any errors that may be found in it, or make suggestions by which it may be rendered more useful. My especial thanks are due to Miss Belle Caffee, critic teacher in the First Primary Grade in the Training School Department of the Indiana State Normal School, for invaluable assistance in developing and formulating the work for the first grade.

ELLWOOD W. KEMP.

TERRE HAUTE, INDIANA,
1902.

SUGGESTIONS TO PRIMARY TEACHERS

It is pretty well agreed now among many teachers of primary history that something of the history of primitive man should be taught to little children. The lack of authentic historical material in sufficient amount to give a real insight into the actual life of the people and in such a form as to be easily available has led, however, to much discouragement on the part of teachers in attempting this work. It is hoped that the material here given, together with the suggestions for presenting the work, will help teachers to make this subject a moral force in the development of the children under their care. The facts of primitive life given here and in the author's "Outlines of History for Graded and District Schools" have been very carefully selected with a view to their historical accuracy. But even if the facts taught are accurate, the teacher should keep her mind free from the idea that this or any other material should be taught for the sake of mere individual facts, as well as from the even more harmful notion that any pleasing little story of primitive life, whether true to the spirit or to the facts of the time or not, will take the place of history proper. Of course little children are unable to study history by the abstract methods used in mature

life. The idea held by the author is that the child should have the material so presented to him as to awaken his historical imagination, so that he may live over again in imagination the life of the people whom he studies as they actually lived it. He should become the primitive man in spirit, meeting his problems with a realizing sense of the necessity of their solution, thinking out for himself under the guidance of the teacher ways of overcoming the difficulty, finally choosing the real method, — the method by which the human race itself made its successive steps in its progress. The child should then feel something of the freedom which resulted from overcoming the difficulties encountered. He will thus be studying history by living it. And by living it he will have his life transformed by it. The steps taken, then, in developing the history work in primary grades should conform very closely to the actual order of growth through which mankind passed in his various stages of development.

Now, when any advance has been made in civilization, man has been forced by various needs and desires to make it. He has wrought out the improvement slowly, has made many mistakes and has had many periods of discouragement. Sometimes he might seem even to slip backward for a while; but at last he takes a fresh breath, pushes forward with new energy, and feels the joy of overcoming difficulties and the greater freedom which results from his struggles and triumphs. So the child in reproducing this experience of the early steps of mankind within himself should first feel the need, that is, the limitation in life the early people felt; second, should find a way by which this limitation

to his happiness and freedom may be removed, and third, as a result of removing the difficulty should himself realize the larger and freer life which followed. We will use as one illustration of this method a lesson that was given in the first grade, dealing with the early Aryan people in the Volga valley, showing the improvement in the primitive plow. The children were led to "feel the need the Aryans felt" by imagining two Aryans plowing, one dragging the heavy, clumsy instrument, the other guiding and pushing it on from behind. They saw the poor results accomplished and felt the great fatigue resulting. With these primitive farmers, they wished for a better plow. Thinking out how this defect in Aryan life was to be remedied formed the second step of the lesson. One child suggested that a heavier stick should be used as a plow so the furrow would be deeper. This, another answered, would make it all the harder for the workers. One suggested that the plow should have an iron point. He was reminded by a practical little fellow that the early Aryans knew nothing about iron. Then another said, "They might put a sharp stone on for a point." All objections to this were shown to be insufficient; then they were told that they were right, and that this was the first great step made by the Aryans in plowing ground. Realizing the effect of this improvement upon the early Aryans, formed the third step of the lesson. The children again imagined the same men plowing, but with the new plow. They saw the deeper furrow and reasoned that therefore the grain would grow better. They saw that the work was not so slow nor so difficult, and so concluded that they could either plow more ground and raise larger

crops or use their leisure to improve in other directions.

Another similar lesson was given in the same grade on the invention of a boat. The first step was taken by leading the children to think of the Aryan family as having had only meat for food for many months. The weather was very warm, and they were tired of this monotonous fare. They were traveling southward along the west bank of the Volga River, which was here unusually narrow, swift and deep, when they saw on the other side many plum trees heavily laden with fruit. The men and older boys swam across and ate freely, but of course returned empty-handed. Arya, being but a young lad, was not allowed to go, and he with the rest of the little children beg for plums. The second step, thinking out a way to get the plums, was now taken. Arya wishes he could float a log over to the other side and get some plums. Once before he did float in this way a long distance down the river. So he runs down to the river now and tries it, but the log floats down stream with him in spite of his efforts to push himself across with a long pole. Finally the log turns over with him, and he is thrown into the water. A herdsman, who is returning from a second trip for plums, catches him and carries him out of the water. As soon as he gets his breath, Arya tells him what he has tried to do, and the man promises him that he will try to find some way for him to cross the river, get the fruit, and bring some back with him. Thus the children were led on to think of the herdsman's talk with three of his brothers, their selecting a large tree, their work in cutting it down and

hollowing it out with stone axes and fire, their many attempts to float it, their final success, and at last the improvement from the long pole to the oars as a means of propulsion. The immediate effect of this invention is seen at once. But the children may be led not only to feel the joy of getting the fruit this time, but may be led also to realize something of the increased power over nature that was thus gained.

In these two illustrations the first and second steps, *i.e.* first, feeling the need, and second, contriving a way to meet it, were emphasized. In the study of the domestication of the pig (for full outline, see "Outline of History for Graded and District Schools"), the third step, *i.e.* seeing the effect of this fact upon the institutions and the lives of the people, was dwelt upon longer, the children reasoning out one effect after another, directed of course in their thought by the teacher. We see, thus, that a fact in history, studied in the primary grades, may be studied in the light of time, place and its cause and effect, as it would be if studied by a mature person, the main difference being the relative degree to which the imaginative and the reasoning powers are employed in the two cases and the breadth of relation between facts which the teacher attempts to have the children see. The imagination in primary grades is given wings, the reason toddles along, comfortably enjoying what the imagination pictures. This corresponds to the mental stage of development in which a young child lives and thinks. He is in the stage when he sees things more as particulars and as concrete things. Imagination is strong with him. By wise stimulation of this activity, interest in the subject, a

keen sense of the real life of early times, and the desire for larger and fuller knowledge of the whole course of man's life may finally be secured.

Now, the imagination is not stimulated by general truths, but by particulars. So as a rule general statements should be avoided in teaching primary history, and much attention be given to the details of the everyday life of these primitive men. In many cases the life of the people may be represented concretely. The characteristic houses may be dug or built in the school yard or in the sand table by the children, who are pretending, for example, that they are primitive Aryans. When a new log is to be laid on the house, which the Aryan learned to make in the agricultural period, two or three of the children at a time may pretend to use great exertion in lifting it, though in reality it may be only a small stick easily held in one hand. The mortar for the cracks between the logs may be made with clay and straw and the crevices between the logs may be filled with it. The children should, in several different lessons at different times during the year, make the characteristic forms of primitive pottery and place on them the primitive decorations. There should be a place in the sand table where the pottery is burnt in imagination. A bonfire of sticks may be laid around just as the Aryans built their open ovens. A miniature closed oven may be made later in the year, and the wood and jars placed in their proper positions. When weaving is studied, the primitive loom should be constructed and the children allowed to weave some coarse cloth out of heavy yarn. Spinning may be performed, the spindle and distaff being made easily by the teacher.

Sometimes it is possible to have an actual object, such as the early Aryan people had, in the room. Birch branches may be brought in for the children to examine, draw and paint. Beans and acorns are easily obtained. Native copper and arrowheads may be obtained with a little more trouble. When it is impossible or inadvisable to have in the schoolroom the material things such as the primitive people used, pictures may be used, or the lessons "acted out," *e.g.* when the wheat is to be thrashed it is imagined to be laid on the floor, and the children tramp over the space, occasionally pretending to throw up the grain, so that the chaff may be blown out by the wind. Then they go through the motions of collecting it in sheepskin bags, or in jars, which they pretend to carry with them. Or they may pretend to be oxen tramping out the grain.

It will not be possible, probably, for the class to have the experience of fording a stream in their imaginary migrations, but they should "pretend" to do it, selecting a shallow place in the river, feeling the pebbles on the bottom and the water as it rises higher and higher, and exercising great care not to step off in deep water. Experienced teachers will see that the work indicated in the respective grades following cannot be completed in a few months. Probably more than enough for a single grade is indicated in some cases, for schools will vary both as to length and facilities for doing the work. In no case should the advance be tedious nor should the points be worked over till they are threadbare; but no teaching is good which rushes over points which pupils do not clearly see, and allows careless, haphazard work. The constant aim should be to have

the children dwell on the details of the life of whatever people they are studying till, in a good measure, they come to see and feel and live that life themselves. It takes both time and careful work on the teacher's part to do this. Then, too, the early development of mankind was slow, much slower than can be represented by the life of one man and his sons, as that of Arya and his sons as worked out here for the first grade. The working out of many details will aid in giving the children some realization of this length of time.

All the material presented here for any one of the grades might be given to the children in a few days, but they would get very little value from such work. Indeed, it is not intended that the stories and narratives here presented be read to the children word for word in the primary grades, or that they should be told in just the form here given. It is only meant to present illustrative and suggestive material for introducing the teacher and pupil to the great facts and actors in human history, which they may clothe with the details of their natural surroundings and come to know intimately. The particular material here presented should not be allowed to hinder the teacher's own originality in matter or method or the spontaneity of the recitation. It is of course always very important that historical facts rather than pretty fancies be given. But too much emphasis cannot be given to the truth that no body of facts taught will be valuable work in history till they are seen and felt and lived by the children in some reasonable measure as they occurred in the life of the people being studied.

School History

FOR

Graded and District Schools

FIRST-GRADE WORK

Ye whose hearts are fresh and simple,
Who have faith in God and Nature,
Who believe that *in all ages*
Every human heart is human,
That in even savage bosoms
There are longings, yearnings, strivings
For the good they comprehend not,
That the feeble hands and helpless,
Groping blindly in the darkness,
Touch God's right hand in that darkness
And are lifted up and strengthened : —
Listen to this simple story.

Longfellow. — The Song of Hiawatha.

THE aim of the first-grade work in history, as here presented, is to help the pupil to live in imagination the life of the Aryan race when it was making its first steps toward civilization ; that is, while it was passing from the life of a nomadic people along the Volga on the steppes of southeastern Russia to a more settled life, learning its first lessons in the art of agriculture. During this time, according to the theory now most generally held, the western branch moved down toward the Danube, and thence spread over southern and western Europe ; the eastern moved southeastward and finally settled in India and Persia. In order to make this life seem more real to the children, the following sketch is presented, in which the early Aryan stage of culture is embodied in particular persons and incidents, as nearly in accordance with historical truth as the somewhat meager facts known of early Aryan life renders possible. The boy, Arya, is taken in southeastern Russia as the type of the primitive Aryan people before they separated into the seven great branches of Aryans (Hindoos, Persians, Greeks, Romans, Celts, Teutons, Slavs). He is the center of life throughout the nomadic period, when the Aryans were living (probably) on the steppes of Russia, depending

mainly for their water upon the river Volga. The life here is very simple, with little or no division into distinct institutions, and with no well-defined national characteristics. A diversity of possibilities is hinted at in the sketch in the different traits of character of the sons of Arya (see author's "Outline of History for Graded and District Schools," Ginn & Co.). But not until Arya's death do the different characteristics of the sons become so antagonistic as to prevent them from living together. Then the sons separate into two groups, the Asiatic, led by Indus and Parsa, travel southeastward toward India, and the European, led by Hellenus, Latinus, Celta, Teuto and Slava, spread over southern, central and western Europe. These sons establish separate house communities, each exhibiting the dominant characteristic of its head. Thus they are intended to prefigure to a degree the different nationalities which developed later into the great Aryan peoples,—Hindoos, Persians, Greeks, Romans, Celts, Teutons and Slavs. We follow their life as they change slowly from nomads into primitive farmers, and before we leave them they have advanced well into the agricultural stage of life. The story, given largely in outline, is intended to be expanded and illustrated by many details which will suggest themselves to the live teacher.

ARYA AND HIS SEVEN SONS

ALTHOUGH we do not believe in riding on the backs of fairies, as people long ago did, and we have no magic wand to help us to get to far-away lands and far-away times when old people and young, too, played and acted in many ways much like children, yet our imagination will take us to the land of Long Ago, where we may see our forefathers—the Aryans—as they lived their simple, daily lives; and there for a time we will live and work and play and struggle with them. Perhaps thus we may be able to feel something of what they have done for us in gaining a little control and understanding of nature, which to them seemed so savage, and which, as they thought, often grew angry with them and tried to hurt them; but which we now know never gets angry, but gives us the storm, the wind, the snow and the sunshine, that the world may be all the more beautiful and rich with fruit, and grain, and flower.¹

Now we are to imagine that we are really living in that far-off misty time. As far as the eye can see on all sides, stretches a beautiful grass-covered plain. Near us flows a broad, shallow river, with gentle murmur,

¹ A good device to use here in developing the idea of far-away time in the pupil's mind is a journey backward through time, noticing great events of history as the journey is made. See Jane Andrews. — Ten Boys on the Road from Long Ago to Now.

southward. Its banks are concealed by graceful willow trees that grow even to the water's edge, while tall reeds grow far out into the river. We are able to trace the course of the river far into the distance, both north and south, by the shining silver birch trees which rise one by one among the willows. These willows and birches, so close to the river, are the only trees in sight. The sun is low in the west. The hush of solitude is all around, except that afar off we hear the mournful cooing of a solitary dove. Suddenly from out the west come lowing cattle toward the stream. Now all of them disappear down one of the narrow and deep gullies that cut the plain, but which make no apparent break in the level expanse of grass as one looks over the vast prairie. Up they come again, making straight for the river. We watch them as they push their way through the willows and reeds and take deep draughts from the quiet stream. So intent have we been on the cattle that we are startled to see near us on the bank a wild-looking man, who has been tending and following the herd. He is tall, straight and strong, with bold, fearless eyes, broad chest and sinewy arms. His skin is fair. His light-brown hair falls in tangled masses to his shoulders; his clothing consists mainly of a cow's hide thrown over the shoulders and gathered in at the waist by a girdle. Shoes, also made of hide, protect his feet. By his side stands a huge bull dog, attentively watching the cattle. The herdsman, trusting his cattle for the moment to his faithful dog, turns slowly to the west. The great sun god is bestowing his parting blessing on the earth; his beams of light extend like a gentle hand over stream and grassy plain. Peace

rests over all. The all-embracing Sky-father bends his protecting arch of blue over all his children. The power, peace and beauty of the scene strangely stir the feelings of this child of nature, and his heart goes up in mute thanksgiving and prayer to these, his gods. While he stands thus, the dove we heard in the distance gives its mournful coo close at hand. He grows pale as he listens, and his superstitious anxiety increases as the bird flies just in front of him; for to them the dove is a bird of ill omen, and he believes that when one flies across his path it is sure to bring him bad luck. At this moment the sun, as if in answer to his prayer and in comforting assurance of his protection, throws across the western sky a glorious band of light. The sturdy herdsman, seeing in this the smiling face of his great sun god, turns away comforted, feeling that surely the gods of light and strength are stronger than those of evil. He gives a loud call to the cattle, the great knowing dog walks intelligently toward them, and they come slowly and reluctantly from the water. He drives them to a part of the plain where the grass is very long and green and leaves them there in charge of the faithful dog. He then makes his way homeward. Homeward? Yes. But there is no house that we can see as we follow him,—only a number of rude wagons placed end to end so as to form a large circle, in the center of which are the glowing embers from a great open bonfire. Men, women and children, dressed much like the herdsman, in shaggy skins of animals, come and go in their work, dressing skins, carrying wood for the fire, carrying water, milking, crushing wheat, or sit on the ground idly talking or watching. Supper is being pre-

pared. The air is laden with odor of roast beef. Circling around the fire are great pieces of beef, roasting on the ends of sticks which have been driven slantwise into the ground. Occasionally flames rise from the embers or the burning logs and burn the meat. A gray-headed man, dressed in better clothing than the others and giving orders with an air of authority, is waited on submissively by any who happen to come near, as if he were the ruler or chief. Indeed he is. He is known as the "housemaster," and his word is absolute law to every one in this great family or household, which numbers over sixty people. Near him, at his right, is a fine, brave-looking man, his oldest son, who will succeed him as housemaster. And by his side is his youngest son, a boy about ten years old, the strongest, brightest and bravest little fellow in the whole camp. This is Arya. Arya is watching his mother prepare the meal for his father, and he smacks his lips as she sprinkles some dirty coarse salt over it; for salt is so scarce and they know so little how to make it, that it is the greatest luxury and is eaten only by the few honored ones of the family. The mother tells her boy of the dangers the father underwent when he traded some fine cattle for a small skin of salt, and how it had almost cost him his life because of the treachery of one of the traders. Then the mother takes out from under some hot ashes, another luxury, which only the chief and his sons can afford,—a hard wheaten cake. It is unleavened and unsalted, and made simply by baking the dough made from roughly crushed wheat mixed with water. These early people have not yet learned to cultivate the land, and wild grain is very scarce. When the meal is pre-

pared, the family does not sit down to a table with a snowy cloth and pretty dishes, as we at home do, nor do they begin the meal with quiet manners or thanks to their gods. The men roughly help themselves as soon as they think the meat sufficiently roasted. They bite off great mouthfuls which they swallow with little chewing. The women and children look on while the men gorge themselves. Arya looks so wistful that his father cuts off smaller pieces with a huge knife of stone and gives to him and his three little brothers. The mother and sister get no meat at all. The boys snatch their chunks and gnaw on them savagely much like the men. Though the outside is browned and even burned, the inside is still a bright red and almost raw. But that does not matter. Indeed, when wood and reeds are scarce or water-soaked, all eat their meat raw. The women who have been milking bring milk in large jars and leathern bottles. The men raise these to their mouths and drink deep. They drink and eat great quantities of food, crack the bones after gnawing the flesh from them, suck the marrow out as the choicest morsel of meat and gorge themselves until they can eat no more. The women and children must eat the scraps that are left.

So supper is over at last. There are no beautiful finger-bowls or dainty napkins; no towels for the face or brushes for the teeth; no table to clear or dishes to wash. Not very particular nor very cleanly are these early Aryan children of the plains. If it were not for the exercise in which they engage, and the abundance of free and wholesome air they breathe, the dirt in which they live would breed disease. But they are a

healthy, fine race of people of whom the herdsman we first saw, and who has been eating as ravenously as the rest, is a noble type.

The sun sinks now below the horizon, and Night covers all with a mantle of darkness. It is time to go to sleep. Most of the family lie down on the ground with no covering. They watch the stars as they come out one by one, thinking that the Sky, the greatest of all their gods, is opening his eyes to watch over the world through the night. Some, more tender than others, wrap themselves in skins, as the spring nights are still chilly. Others, who need better shelter, among whom are mothers with little babies, creep in under the wagons. The barking of the dogs does not disturb them. Even the howl of the wolves does not awaken them unless it be near. The frogs have begun their nightly lullaby. These children of nature fall asleep, trusting to the protection of the Sky-father until the Sun-god lifts up his rosy fingers once more in the morning to bless them. Rising one by one, they give themselves a long yawn and a hearty stretch and so are ready for breakfast — no combing of hair, or washing of face and hands, or brushing of the teeth, or putting on of fresh clothes. They do not realize that they are dirty and untidy, but they do appreciate something of the glory and beauty of the Dawn, who comes, a beautiful god, ever fresh, clean and bright to welcome them. This lesson thus held continually before them by nature may slowly teach them to be cleaner and purer. Breakfast is much like the meal we have already seen. They are in no great hurry after eating, but, one by one, most of the men go to look after the cattle. Arya is allowed to help

drive the great herd to the grassy plain, and very proud and important he feels as he strides along after his father, and watches the great dog keep the stragglers from going astray.

The mother's work, like that of all the women, is harder and more constant. Women in this far-away time are the slaves of the men. They do all the heavy work, such as carrying water and wood, making and keeping up the fire, cooking, milking, skinning and dressing slain animals, cleaning, drying and tawing the hides, making mantles, shoes and bottles from the leather, spinning, weaving, and gathering and crushing the wild grain for bread; in fact, everything which requires constant toil.

To-day, Arya's mother has planned to make a fine new mantle for her husband; for in the fierce fight that he and the other men had with the wolves only a few nights before to keep them from the cattle, his sheepskin mantle was torn almost to pieces. Though summer is coming, the new garment is to be made of wool, for neither flax nor cotton is yet known to these early wanderers. The mother walks to the wagon, takes out a great armful of wool and looks for the spindle and distaff. They cannot be found; for they had fallen out of the wagon one day unnoticed, when the people were moving southward on the river for better pasture. This will delay her spinning, for new tools must be made. So leaving the babies in charge of Arya's sister, a girl eight years old, she goes to the nearest birch tree, breaks off a smooth limb, cuts it to the proper length, trims off the twigs, splits it down some distance, and spreads it apart by placing a wedge or stick in the split, so that when it is dry, the halves will remain apart, and form a

fork to hold the wool. This is the distaff. This done, another piece of the limb is taken and shaped to taper at each end. Near each end a small notch is cut. Then she walks a long distance northward to a clay bed she saw as the family passed that way to these new pasture lands. Fortunately, the clay is moist. She pats some of it around the stick in the middle, so that when given a twirl, it will turn round and round, something like a top, and so twist the thread fastened in the notch. This is the spindle, and when the clay is dry and the halves of the distaff set, the spinning machine is complete. The next day is begun the spinning for the new mantle. Tying a belt of sheepskin around her waist, she sticks the end of the distaff under it, slips a large handful of wool from the roll at her side in the cleft, and begins to twist a small bit of it around and around in her fingers until she has a thread. This is then tied to the end of the spindle, to which she gives a swift twirl. It pulls down the woollen thread, which is ever growing longer, and helps to twist it. The thread grows swiftly under the skillful hands of the woman, and the spindle soon rests upon the ground. It is quickly picked up, the thread wound around and around above the weight and fastened securely in the notch. Many times the same act is repeated, until the spindle is full on both ends. The yarn is then wound off and the spindle filled again. All day she spins, and day after day, until enough yarn is made, of which to weave a mantle.

But before this is woven into the long straight strip much like a strip of carpet which is to form the principal article of clothing for her husband, her duties call her to

another occupation. Almost all the pottery belonging to the household has been broken in fragments by the mad rush of an angry bull that had escaped from a herdsman and had made its way into the midst of the camp. New jars must be made at once; so Arya's mother, the leader among the women, with three others, trudges off again through the dewy grass to the clay bed. They talk little to each other as they walk and later as they work, for in fact these almost slave women have but little to talk about. But their few words are aided by smiles and frowns and movements of the head, arms and body. They are talking of their work for the day. Arya's mother explains that one of the pieces of pottery she will make will be a large one, large enough to hold enough grain to make the housemaster his favorite wheaten cakes, and one which they may take with them in the wagon as they move from place to place. At last they reach the level stretch of barren clay which is still wet from recent rains. Selecting a place where the clay seems particularly fine and free from sticks and stones, they kneel upon the ground and begin at once to dig up the clay with horn and bone knives, and slowly to shape their clay jars. They must be very careful to free the clay from lumps and to have it throughout equally smooth and soft. If they do not, the jars will burst while burning. The younger women are content to shape simple ball-shaped jugs which will be used for carrying and holding water or milk. But Arya's mother, who is very skillful, makes her large jar with an artistic outward flare from the neck. With a small round bone she makes it beautiful with slant parallel lines by pressing

the bone lengthwise into the stiff moist clay, and with the round end of a small stick she has brought, adds rows and groups of dots. You see even in this earliest time people began to try to make beautiful things as well as those which were useful. Then she places her jar where later the fire will be made for burning it, and afterward helps the other women to form their pieces more regularly and beautifully. After this is done, she continues with her own work, shaping with firm skillful fingers water jugs and pots.

Many hours do these busy women work until a number of variously shaped vessels are drying in the clear air and warm sun. Then they rise rather stiffly, and look anxiously about the sky for signs of rain. For if rain should come before the pottery is ready for use, the day's work will be lost. The Sky-father is kind to his children this time, and wears a smiling face. When the pottery has dried sufficiently the women carry sticks, bound in great bundles, on their backs to the place of burning. Last of all is brought a jar in which, carefully protected by ashes, are some live coals from the household fire, for this was thousands of years before there were any matches. The fuel is laid around the circle of jars some little distance away and is then lighted. The fire is attended to with great care; for should it die down in places or the heat within in any way become irregular, or should a burning stick fall inward on the jars, the result would be ruin. When the fire is burning steadily, it is left in care of one of the women. Day and night for four days it is watched and fed, and is then allowed to die down gradually. When thoroughly cooled, the jars are anxiously examined by

the women. Some of them are cracked throughout, and the sides fall apart when moved. Some have warped so in the burning that they are useless. Others are badly smoked. But there are left others in which the women take much pride. Arya's mother loses not a single piece, and her work is much admired. To them, perhaps the dots and lines on the jar seemed as beautiful as a beautiful plate or a beautiful piece of Royal Worcester does to us.

Day by day do the women of the household work ; day by day do the men watch the cattle and protect them from wolves. Day by day do the little children play on the plains, imitating their elders, learning to do their work and learning to worship the Sun, Sky, Storm and other gods of nature. And we day by day will work and play with them as we go on studying about them, and learn with them the lesson of their slow and painful struggle for a little happier and better life than that of wandering herdsmen.

NOTE TO TEACHERS. — Let the children live thus with the Aryans, seeing them in the natural environment in which they were placed, following them in their occupations, solving their problems, feeling their joys and sorrows ; above all appreciating the sense of progress which they slowly made, and the joy of victory over nature, which they felt as they slowly conquered it and made it serve them. As the life on the plains is typified by Arya, and as children think concretely rather than in generals, let the incidents and changes of the nomadic period center around him. He develops from a child into a brave, venturesome boy ; at nineteen he captures a wife. Soon he has a large family of boys and girls to whom the interest of the children may be gradually transferred and who, in the agricultural period, become the centers of interest. He, at forty-five by the death of his father becomes the housemaster. The environment of the Aryans gradually changes during their enforced prog-

ress southward, bringing into their life new elements, unheard-of hardships and dissension. The firm rule of Arya keeps the household united until, in old age, he is killed in a conflict with a neighboring household. These and the later developments in their life are not worked out here for want of space. The facts concerning the plants, animals, soil, climate, and so forth, with which the early Aryans were surrounded, together with an outline further developing the life of "Arya" and Arya's sons and their households, are given in the author's work, "An Outline of History for Graded and District Schools," a work supplementary to this one published by Ginn & Co., Boston. From this Outline, the teacher may select additional material which may fit her special needs and the condition of the school in which she teaches.

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SECOND-GRADE WORK

THE aim of the second-grade work is first to give pupils glimpses of some of the most characteristic features of the countries and peoples living in the two great Oriental river valleys — the Nile and the Tigro-Euphrates ; and second, something of the life of the Jews and the Phœnicians lying between these two valleys. The Phœnicians and Jews stood, as it were, yoking the two river-valley civilizations together. The narrow strip of land fringing the eastern extremity of the Mediterranean was favorably situated for spreading the Eastern civilization westward around the borders of the sea. This was the chief mission of the Phœnician civilization.

The material which follows for this grade is intended merely as suggestive threads for the teacher. She will herself come into touch with the life and spirit of the people, and help pupils to do so much more successfully, by the careful and continuous use of one or more of the reference books given at the end of each story.

HOW KUFU LIVED AMONG THE OLD EGYPTIANS

MANY, many years before the Christ Child was born, there lived in far-away Egypt a little boy named Kufu.

The country in which he lived lies far to the east of us, and consists only of a long, narrow valley shut in by high cliffs of white limestone. At its greatest width it is about thirty miles, a distance which one could travel by horseback from morning until noon, but one would have to travel all day from sunrise to sunset on a very fast train, to go over its entire length, which is five hundred and seventy miles. Toward the south the valley gradually grows narrower, and oftentimes at the narrowest places it is only a mile or so wide.

Through the center of this narrow valley winds the famous river, Nile. Along its banks great patches of tall, slender papyrus reeds lift their feathery heads full ten feet above the water, and from its bosom spring the beautiful red, blue and pink cups of the lotus plant, surrounded by its umbrella-like leaves.

On either side of the Nile the country in the valley spreads out like a summer garden — always fresh and green. In this country no one has ever seen a snowflake, or watched the great banks of clouds, or often heard the raindrops fall; for there are no clouds, and it seldom rains and never snows. It is always summer.

But you will ask, "How can it always be so fresh and green without rain or snow?" I will tell you. Every year the Nile gets so full that it runs over its banks, spreading out over the valley. When it goes back, in September, it leaves a rich mud or loam, and in this loam the Egyptians raise abundant crops.

But what causes the Nile to act in this strange manner? For many years it was a great mystery. Now we know that away to the south, in the high mountains where the Nile begins, it rains very much at one time of the year, and the little streams rush down into the Nile, bringing with them rich loam from the mountain sides. The good Nile carries it to the eager people, spreads it over their narrow valley, sinks back into its bed again, and seems to smile kindly upon the people as they sow and reap enormous crops. The Ancient Egyptians did not know this. They believed in many gods, and to them it seemed that their great god Osiris lived in the Nile and ruled over it, and that it was from him that their abundance came.

Sometimes, however, away to the south not much water falls. Then the Nile overflows but a short distance from the banks, and famine is sure to follow. To the ancient people this meant that Osiris was angry with them, and many were the sacrifices offered to appease him.

Shut in as they were by the blue Mediterranean on the north, by the great desert which lay beyond the high cliffs on either side, and by the rocks and waterfalls of the Nile on the south, the Egyptians had little to do with the outside world for a long time, and consequently did not become, until they were a very old

nation, either great warriors or traders. But they did become great in other ways, and by hearing the life of Kufu you may find out something of what they were.

You will be interested in hearing of Kufu, for he was the son of a king, and lived in the ancient time. It meant much to be son of a king in olden time when only the sons of kings, nobles and warriors had any chance to obtain an education or in any way rise in the world. The ancient Egyptians thought that their king was a child of a god, and, after his death, would become a god. They regarded him as half divine, and were willing that he should own Egypt and give the land to them as he saw fit. The peasants worked the farms, giving what was raised to the king and accepting back from him any compensation that he offered. The property, time and labor of the Egyptian were at the disposal of his king.

One year when the Nile had been very full and the busy season was at its height, Kufu went with his father's scribe to visit the farms in order to take account of the amount of wheat, barley, and millet raised and to watch the peasants at their work.

Let us follow them on this trip. They sail away in a little boat made of the strong reeds of the papyrus, down the Nile and then up the canals to the farms. The hot sun is far to the south, so the trip is pleasant, and Manetho, the scribe, rows among the tall reeds and hunts birds with the throw-stick, while Kufu gathers the beautiful lotus, for he loves it as dearly as you do the roses.

His visits at the farms are very pleasant. He rides on the backs of the donkeys over the great high banks

of dirt called dikes. These dikes are the great roadways between the cities during the time of floods.

On the hillsides, out near the cliffs, are many fields which the Nile does not reach even though there is a great overflow. To water these, the peasants lead the Nile in many small ditches to the hillside. Then up the hillside they dig rows of wells, somewhat resembling the steps of stairs or terraces. Small canals lead the water from the last wells on top of the hill to all parts of the field. To take the water up the hillside, two tall posts are set up on opposite sides of each well, and on top of these a horizontal bar is laid and fastened. On the middle of this bar a long tough pole is balanced. One end of the pole has a heavy lump of clay fastened to it, while to the end that hangs over the well is fastened a long three-cornered bucket, by means of a strong hemp cord. All this arrangement for drawing water is much like the "well-sweep" and "old oaken bucket" which our fathers and grandfathers used to draw water when they were children.

You may draw a picture of a hillside with the wells and well-sweeps, and we will also work out a picture of the wells in the sand. Kufu loves to stand in the cool shade of the palms and watch the peasants draw the bucket from the lower well and empty it into the next higher. How the pole creaks on the bar in tune with the peasants' drowsy singsong! Kufu thinks that it is a pretty song even though it has not much tune. They sing it as they slowly and lazily lower the bucket and draw it up with sparkling water.

Everywhere in the fields are peasants planting and harvesting. Some are plowing the tough loam with a

rude plow made of a bent stick, while others are breaking the clods with short wooden hoes. The hoe-blade and handle are the same length, about two feet. The blade is narrow and spoon-shaped with a groove in its sides around which a strong rope is fastened. With this rope, the blade may be brought closer to the handle.

We see no harrows or steel plows such as we have to-day, and the grain that is being sown, we call wheat, barley, or millet, but they call it corn.

Kufu loves to drive the sheep around in circles over the fields, thus tramping the newly sown grain into the soil. When the grain is ripe, he watches the reapers cut it with rude sickles, and then rides the laden donkeys to the threshing floor to see it threshed. Kufu has never heard the whistle or puff of the engine, or the hum of the threshing machine when at work, but he enjoys the harvest greatly. He helps the peasants comb the corn; that is, he pulls the heads from the stalks by means of a comb which is something like our bootjack — the teeth of the comb corresponding to the groove in which the boot fits. The wheat is then spread out over the circular threshing floor, and the donkeys driven over it. Sometimes a donkey gets stubborn. Then Kufu laughs because the peasant must pull him around.

After the corn is cleaned by throwing it up so the wind can blow the chaff away, it is taken to the great grain barns or granaries which have been built by the slaves out of brick, and kept and used as it is needed. Far away to the east the people came to Egypt for corn in time of famine. You remember Joseph's brethren came from Canaan to Egypt for corn, and in this

way Joseph found his father whom he had not seen for many years.

Vacation is over with the harvest, and Kufu returns home with Manetho, just in time to enter school.

For a large part of the year he attended the school which was conducted in his father's palace. Here were assembled boys from all over Egypt who wanted to become scribes. They wished to read in order to learn the words of the gods, to write that they might record the king's deeds, and to count and measure that they might keep the king's accounts, and measure off his lands; for when the Nile overflowed, it often washed the landmarks away, — new marks must then be made. The scribe received a higher education than any one in Egypt excepting, of course, the one who was to be king.

Kufu's teacher was very strict, but Kufu did not object. The boys all worked diligently, for they feared that the god Thoth would become angry and keep them from learning, if they were idle.

Their copy-books were rolls of paper made from the pith of the papyrus reed, which was four or five inches in diameter. Kufu made his own paper. He cut the pith into long thin slices, then placed them side by side. Crosswise on top of these he placed other slices, moistened them with Nile water, and pressed them until they were dry. He then trimmed the edges, polished the paper, and made it into rolls.

The boys spent much time in learning to draw. In writing they used pictures instead of signs to express their ideas. Later they combined pictures just as we do letters, to make words.

Kufu, since he is to become the king, has many more

things to learn than the other boys, and he must go to the temple to receive part of his education. The king is the high priest of Egypt. He alone, as they think, is a child of a god; he alone can talk with the gods; he alone can worship in the Holy of Holies, the innermost room of the temple. So Kufu must learn to offer sacrifices, to lead processions, and to chant long prayers.

Let us notice the temple to which Kufu goes. It is meant to resemble the world, and to honor their greatest god, Osiris. The Egyptians had a peculiar view regarding the world; yet it is not strange that they should have had it. They thought that the world was flat, that it was longer than wide, that great, tall pillars held it up, and that the sky, like a great iron bowl, covered it. Notice the ways in which they sought to make their temple resemble the world. It generally faced the river's edge, but stood back some distance from it. It was surrounded by a high and thick stone wall. It consisted of alternate rooms and courts, connected by a hallway and large gateways or pylons. The rooms were one story high and covered by a flat roof. The stones of which the temple was built were very large and heavy. They make us think that the Egyptians meant that the temple should last forever.

About the temple, but within the outer walls, were pretty flower gardens, ponds filled with the beautiful lotus and tall papyrus, gardens with vegetables, and great yards of geese, birds, and fine cattle. These things were raised to be used when offering sacrifices to the god of the temple.

Leading from the river's edge up to the gateway of the temple was a smoothly paved walk. On both sides

of it were rows of sphinxes, — stone figures with the body of a lion and a human face. It is thought they signified protection. The walk was called the avenue of sphinxes. It was bordered on both sides with rows of palm trees.

The tall solid stone doorway, or pylon, of the temple was sixty feet high, about as high as one of our telegraph poles. On each side of it were two broad, thick stone towers, higher than the pylon and used sometimes as observatories. In front of the pylon were two obelisks, or shafts of stone, rising from a small square base to a point one hundred feet high. They were much like the Cleopatra's Needle in Central Park, New York; or the Washington Monument at Washington City. On the four highly polished faces of the obelisks were carved pictures of the king performing wonderful deeds.

The most wonderful part of the temple was the great hypostyle hall, — that is, a hall having a large ceiling resting upon many rows of great columns. These columns were almost as high as the great pylons in front of the temple, and were so thick that three little boys, hand in hand, could not reach around them. They were twelve feet in circumference. The capitals or tops of some of the columns spread out like great inverted bells; others were like the birds, or flowers of the beautiful lotos. The capitals alone were twice as long as you are high and were wider than the tall shafts on which they rested. The base, or bottom, of the column curved inward like a great bulb, and beautiful green leaves bordered it. The whole column was colored bright yellow, red, and green.

Over the surface of the huge stone columns were carved pictures. They showed the king and his court, the scribes at work, farmers sowing and reaping, and slaves building. Like great story-books, they told of the life of the people living at that time; and the way we know something about how the Egyptians lived in that far-away time is, that great scholars have learned to read these pictures, just as we read books.

Early each morning and late each evening the long slant rays of the sun stole down from the small window gratings of the temple far up near the ceiling and reached out to the farthest corner of the room. They lit up the columns, catching and reflecting their brilliant colors. To one standing in the center aisle and gazing off into the forest of stone, softened by the mellow light in which there was more yellow than any other color, the sight presented was almost inconceivable in its beauty.

To this temple Kufu came every day to offer upon the stone table-like altars, sacrifices of flowers, geese, birds, fruits, or cattle. He chanted long prayers, joined in the processions and served in one room after another, gradually passing farther into the temple; but not until he became king did he enter the most sacred room, the Holy of Holies.

On great holidays the processions were long and grand, — the King, priests, musicians and dancers leading thousands of the common people through the streets and temples, and to the altars which stood on the banks of the Nile. How thankful they must have been to Isis and Osiris for making the Nile rise and refresh their gardens and fields! I must briefly tell you about "The Welcome to the Nile," a great procession and

sacrifice by which the people worshiped Isis and Osiris: —

A long line of priests, dressed in white, led by one with a leopard skin over his shoulders, approached the stream. Behind came a group of servants, some carrying baskets of the choicest fruits and grain, others leading a young white bullock partly covered with a rich cloth of red, its horns trimmed with flowers and gold.

On either side of the bullock singers and young girl-dancers kept time to the music of flutes, trumpets and drums, while the entire procession chanted songs to Isis, "The tears of Isis! the tears of Isis! Bringer of rich harvests and gifts of the gods!"

The Nile being reached, prayers were offered to Osiris and Isis. The fruits and grains were cast into the roaring flood, and the priest wearing the leopard skin, drew his sacred knife and mingled the bullock's blood with the roaring waters.

The procession then returned to the temple, the canal gates were opened, the banks were cut, and the waters flowed over all the lowlands. For several weeks the lower country was one vast sea of water. In and near the cities the time was spent in feasting and gladness. "Osiris, the river god, is over the land," said the priests, "and since he gives such rich harvests, we must serve him with gladness, or he will not give his blessings again."

When the water had reached its highest mark, the priests again offered gifts to Osiris, and the waters began to fall.

The Egyptians were the first to think much about and believe one of the greatest of truths. They believed

that there is life after death ; that the soul never dies. And this, it is said, is how they came to think of this great truth. Every morning they looked toward the east and worshiped the great fiery sun-ball. They saw it come up from behind the desert, the Hidden Land, and thought it was a god. They had the following pretty thought about it : In the morning the young sun is the pretty child Horus, sailing up the eastern sky in a little boat. He has a spear with which he will kill the monster Darkness, who devoured him the night before. At noon he is the strong man, Ra, but by night he has grown to be the weak old man, Atum. Then the monster Darkness devours him again ; but Atum wrestles with the monster and comes to life again, rising the next morning as the beautiful child, Horus.

But their idea of life after death was quite different from our idea. Kufu's father told Kufu that just as the sun returned each morning to live again in its old form, although seemingly killed the night before, so the soul would return to the body to live in it again, after having been purified in the Hidden Land. They thought it took a very long time, — three thousand years, — for it to be purified and ready to come back to earth.

Because of this belief, the Egyptians sought to preserve the body until the return of the soul. They studied the effect of various oils and spices on the body and worked out the process of embalming, that is preserving it, which is used to some extent, even to-day. The embalmed body, as prepared for burial by the ancient Egyptians, was called a mummy. Perhaps some day you will see a real mummy. If you ever go to Egypt, that is one thing you will surely see. I wonder

if these ancient embalmers by studying the body so closely discovered any of the facts about medicine that are known by the doctors of to-day.

This belief in immortality led the Egyptians to make statues. They feared that in some way the mummy might be destroyed, and the soul, returning, would have no form in which to live; so those Egyptians that could afford it had statues of themselves made from stone. The statues were called "doubles." It was the belief of the people that the soul would enter into and dwell in the double if it were unable to find the mummy. The effort of the sculptor was to make the statue look *exactly* like the person; otherwise the soul would fail to recognize it. Now the truest and greatest artist, when he carves statues or paints pictures, tries to make the thing he paints or carves a little *more* perfect than the real thing represented. Because the Egyptian artist did not do this, people have not so much cared for the art of the Egyptian as for that of the Greeks. If you look at the pictures of Egyptian statues, they will often look large and stiff; the Greek statues, on the other hand, are smaller, but much more graceful.

However, this same belief that the soul would come back to the earth and want its body again, led the Egyptians to do things so great that the world has marveled at them ever since. They built tombs in which to keep their mummies and doubles. Since the kings were to become gods, the possibility that their souls might wander forever without bodies, was a horrible thought to the Egyptians. So, for miles up and down the banks of the Nile, they built immense tombs for them, which cost years of toil and great sums of money.

That you may better understand the grandeur of an Egyptian king's tomb, let us notice the one that Kufu built for himself when he became king.

Above his city and to the east were low hills of sand-covered rocks. One of these rocks the wind had blown bare. Kufu selected this hill as the place for his tomb, for it was high, dry, quiet and peaceful. All around was the wide, quiet desert.

Kufu had a good architect, and to him he gave one hundred thousand slaves, — more slaves than there are people in many of our cities. They made level a space seven hundred and fifty feet square. It was large enough to cover thirteen acres of ground. Great blocks of limestone were hewn out by the slaves and brought from the high cliffs. The blocks were thirty feet long, or half as long as the columns of the temple, and as thick as one of you boys is tall, or about four feet thick. They cut these stones and shaped and fitted them perfectly on the thirteen-acre square, entirely covering it. On top of this layer they put another one a little smaller, thus leaving a step on the first layer that extended entirely around the square. Layer after layer was laid in this manner, until the top, which was just a few feet square, was laid. The top was a square of thirty feet; we can mark that off in the schoolhouse yard.

But this was not a solid pile of stone. Large halls about four feet high by three feet wide were left in it as it was built. Some led down into rooms cut out of the rock of the hill; others into small rooms, one of which was to receive the body of Kufu. A number of rooms were made, although but one was needed, in order to confuse persons attempting to steal away

the jewelry and the like which was buried with the king.

After Kufu's death they placed his body in one of the rooms and filled up the small hall leading to it with granite blocks. Then the large steps that had been left on the sides of the pyramid were filled with blocks of stone, cut so as to fit neatly into and fill them. Thin slabs of highly polished stone were then cemented over the four faces of the pyramid, making it look like a great solid rock. Its four faces sloped to a point four hundred and fifty feet high.

Thirty years were required in building this huge tomb. Think of the time, money, labor and lives that were given up in order that the king's body might be preserved! But in that day they did not think as much of the comfort and rights of the common people as we do now. If it took a million lives to build one king's tomb, they thought it was worth it.

Many years after Kufu was dead, Arabs came from the east and stripped off the outer casings and fillings of the four sides, leaving them bare. Hundreds of people go to Egypt every year to see the Great Pyramid and climb its steep steps. Would you like to take an imaginary climb? Three little Arabs will help you. One is at your back pushing, while two stand on the steps above and pull. Do not look down, or to the right or left. If you do, you will become dizzy, and run great risk of falling and being dashed to pieces.

At last you are on the top. As you look about, you see many other pyramids like this one, standing on the silent desert, and many temples scattered up and down the banks of the Nile. You see a large sandy desert

cut by a strip of green country, in which are farmers and herders, brick-makers and builders. The Nile, like a large kite, lies with its silvery ribbed head toward the north and its tail winding far southward through a green meadowland.

In taking this last view of Kufu's strange country, it is interesting to remember that these people who lived so long ago, gave to the world many ideas which have never died, but which have grown ever better and continued to help the world ever since. The Egyptians gave the world in its youthtime its first lessons in writing, in paper making, in building, in carving statues, in measuring, and more than any other people of the olden time, taught the belief that the soul never dies.

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THE STORY OF THE PEOPLE WHO FIRST TAUGHT MEN TO BELIEVE IN ONE GOD

IN ancient times, in a country far to the east of Egypt, there was a city named Ur. This city was located in the rich valley of the Euphrates River. The word Ur is said to mean light, or fire, and it is thought by some that the city was called by that name because the people who lived in it worshiped the sun. They also worshiped idols made of stone and wood.

About the time that King Kufu was building the Great Pyramid in Egypt, there lived in Ur a man named Terah, a maker of idols. He had a son named Abraham.

Abraham thought that it was wrong to bow down to and worship things of stone and wood made by his father's slaves. A very old history book tells this story of Abraham when he was yet a boy: "One day his father went away and left him to take care of the shop. An old woman came in with food for the idols. After she was gone Abraham took a hammer, and after breaking all the idols but the largest, put the hammer into its hands. When his father came home he was angry and asked what wretch had broken his idols. Abraham told him that the big one broke all the others because they were greedy."

His father said, "You know that they neither eat nor move."

"And yet," said the boy, "you would worship them and have me do likewise."

In his rage his father sent him to Nimrod, the king of Ur, to be punished. The king told him to worship fire if he did not want to worship his father's idols.

Then Abraham said, "Why not worship water, which will put out fire, or the clouds which hold the water, or the wind which drives the clouds?"

The king replied, "Pray then to the water, the clouds and the wind."

But again Abraham answered, "Be not angry, O king; I cannot pray to any of these things, but to the God who made them all."

Abraham persuaded several persons to believe as he did; and finally, wishing to worship the true God in a better way, he gathered together his family, slaves, herds and flocks, and traveled toward the west up the fine, rich valley of the Euphrates, and then over the hills, the deserts and the sandy plains, into a strange country, just east of the Mediterranean Sea, where they wandered about for some time with no fixed home, living on the products of their herds.

Abraham, as the father of the tribe, commanded that wherever they stopped, an altar should be erected and prayers and sacrifices offered to the one true God. Although they wandered about for years, the wisest of them never ceased to worship the one God.

Thus they pastured their flocks, lived in tents and increased in numbers; so that when Abraham died he was affectionately called the father of his people, — the

Hebrews, or Jews,—through whom the belief in one God has spread over a great part of the world.

After the death of Abraham the Hebrews continued to prosper by raising great herds of sheep, cattle and goats. But once, when it did not rain for a long time and the crops failed and a famine came, many of them left their own land and went down into the country of Egypt to live. At first the Egyptians were kind to them and taught them a great deal, for, as you know, the Egyptians were, at this time, the wisest people in the world; but later the king came to fear that the Hebrews would not be faithful subjects, so he made slaves of them and treated them very cruelly.

After they had been in Egypt for several hundred years, a great leader grew up among them. This was Moses. In the Bible you will find the story of his birth and education; and of how, in spite of the opposition of the king, he led the Hebrews out of Egypt, and through the sands and deserts of the wilderness, back eastward and northward to the country where Abraham and his kindred had lived hundreds of years before.

The land to which they came was called Canaan, which means lowlands. It lies on the low coast at the eastern extremity of the Mediterranean Sea, and it was inhabited by the Canaanites. The Hebrews, after much fierce fighting, conquered these people, took their lands from them, and built upon it a little nation. Long after this the country was called the Holy Land, and also Palestine.

Palestine was only a small country. By walking ten miles a day, you could have walked its length in fifteen days and across it in five days. It was not far from the

size of New Jersey. To the west of it was the Mediterranean Sea ; it was separated from Phœnicia on the north by the Lebanon Mountains, and to the south and east lay mountains and vast sandy deserts.

It was itself a very hilly and mountainous country. The rows of mountains and valleys that cut it up into little fields and uplands made many separate places of settlement for the people, and this did not make it very easy for them to live close together and to become well acquainted with one another. So, for many hundreds of years, the people lived in separate groups, called tribes, each tribe having its own leader or "judge"; and although all the Hebrews, at about a thousand years before Christ, did live for a short time under just one ruler, called a king, yet partly because the country was so rough and divided into broken sections, the people broke up again into parts, and could not live for any great while in one union as we do in America. Do you think when they were thus broken into divisions it would be easier for surrounding peoples to conquer them?

The Jordan River also tended to divide the people. It rose in the northern highlands and flowed toward the south, through deep gorges, cutting Palestine into two parts—an eastern and a western. At one place it spread out, forming the Sea of Galilee, and at another the Dead Sea. In all the length of the Jordan, there were but three places where it could be easily crossed; and on account of the falls and rocks in it, ships could not sail up it and float down with its current, as they could in Kufu's country on the gently flowing Nile. This tended to keep the people from being under one king as much as they were in Egypt, or as was the case

in the great nations which grew up in the Tigris-Euphrates Valley.

In Palestine, too, on account of the high mountains and low valleys there were many different kinds of climate, and hence many different kinds of vegetation and animals. On the tops of the mountains, where it was cold, there was very little vegetation and often fierce animals; in the southern part it was warm and the vegetation and grains were abundant; while in the valleys of the Jordan and Dead Sea it was hot and the vegetation luxuriant. The rainfall was abundant and the soil, especially in the valleys, rich, so it was in many ways and in many places a delightful country in which to live.

Thus you see there were many things which kept the people from easily living together under one ruler; but yet, as I told you, they did for a time try it, so let us now think that many years have passed since the Hebrews entered Palestine in disconnected tribes. They have become a nation of considerable wealth, live many of them in cities as well as the country, and have for their ruler the wise King Solomon.

How changed the country is from the time when the Jews lived in tents and pastured their flocks and herds! Look at the farms, orchards and vineyards which nestle in the valleys and blossom on the hillsides; see the broad highways and narrow roads running through the country; see the towns and cities to which the country people bring their products and come to trade; and away to the south, on Mt. Zion and Mt. Moriah, see Jerusalem crowned with her glistening temple. How different all this is from the time, hundreds of years

before, when there were no roads or cities, or fields or splendid temple, — but when the people wandered about as shepherds, living in tents and worshipping at a wooden altar, set up by some spring or well, where they came to water their flocks!

I wish now to tell you of Palestine as it was at this time. If I should begin to tell you of that which the Jews most loved and thought most about, I should tell you of their religion and of the splendid temple. For as I have already said, no people in that olden time thought so much or so well on religion as the Jews; and no people ever thought more of the place in which they worshiped than the Jews thought of their temple at Jerusalem. But before speaking of these great things, let us see something of the daily life of the people.

Grazing on the hillsides were flocks of sheep and goats, watched over by shepherd boys, like David, and by their dogs. The boys were dressed in shirts gathered in around the waist by strong, red leather belts. Hanging from the belt was a knife and bludgeon, or a short oak stick with one end heavier and thicker than the other and having nails driven into it. With this the shepherds protected themselves and flocks from fierce animals. They also carried long staffs with crooks on the ends, with which they caught the sheep and goats around the neck and drew them back from dangerous places. At night the shepherds, assisted by their dogs, drove the flocks home, counted them, and shut them safely in pens till the next morning.

In the valleys were fields of wheat, barley and lentils, which were cultivated and reaped by both men and women. The harvest began about the first of April,

when the barley was cut, then the lentils, and finally the wheat. During the harvest time, girls brought to the fields parched corn, water, and bread dipped in vinegar as food for the busy men and women. The women and girls also helped to reap the grain in the fields.

On some of the hillsides there were great vineyards. The hills were made into terraces to prevent the winter rain from washing away the soil. Little towers were built in the center of the vineyards, in which watchmen stayed and kept away robbers.

Here and there in the vineyards were fig trees, having great leaves and bearing delicious fruit. The hill slopes were often covered with olive orchards. The olive crop was among the last of the fruits to be gathered in the autumn; when they were ripe they were shaken from the trees in October.

From the grapes the Hebrews made raisins and wine; the olives were much used for food, and from them olive oil was made, which was used instead of butter.

In its best days Palestine was covered over by a network of roads. One highway, through the country, extended from Egypt to Babylon, and another from Tyre to Damascus. From all directions there were roads leading to Jerusalem which, every spring, were put in good order, for the Jews all had to go to Jerusalem to worship in the great temple several times each year.

Could we have been in Palestine and seen the people from all parts of the country gathering for one of these festivals at Jerusalem, we would have seen on the roads great caravans, consisting of camels, donkeys and men; rude carts drawn by oxen laden with merchandise, men,

women and children ; and many also of the poorer class, on foot, making their way to the holy city to attend the religious festivals.

In approaching the city of Jerusalem, the first thing one would have seen was the low stone wall surrounding it. Outside the wall the carts, camels and donkeys of those coming to trade, were left. The traders also, who remained for some time, pitched their tents here. Around the city there was another wall, which was very high and built of stone. Between the walls there was a deep ditch which had to be crossed before the gate in the inner wall could be reached. This gate was very large, made of iron, and fastened with bolts and bars. Just above the gate was a watch tower, in which was stationed the watchman who guarded the city and surrounding country. They took great care that no enemy should enter, but the gate was always open to visitors and traders.

Just inside the gate was the market square. Here the country people brought their produce from the fields, orchards and dairies. Peddlers from Tyre sold purple linen, tin, and musical instruments; those from Persia sold rugs, vases and shawls; peddlers from Egypt sold jewelry and papyrus, carpets, muslins and engravings on stone; millet and dates came from Babylon; spices and frankincense from Arabia. The peddlers advertised their wares in loud voices, and the scene at the market place was one of noise and bustle.

Narrow streets opened off from the market square. They were very straight, and some were paved; one street was so narrow that it was called the "Eye of a Needle." When Jesus said, "It is easier for a camel to

go through the eye of a needle than for a rich man to enter the kingdom of Heaven," some say he meant this street, for it was so narrow that a camel could not go through with even one sack on its back. The streets were dimly lighted by lamps, or lanterns, placed in the latticed windows of the houses. These lamps, filled with olive oil, burned all night, and watchmen guarded the streets at night as our policemen do.

The houses were very close together and of all sizes : some were one, some two, and some three, stories high. I will tell you of one of the best of these houses and of the life of a family who dwelt within it. It was three stories high, made of brick, and its walls were whitewashed. A broad stairway on the outside of the house led from the ground to the roof, which was flat and surrounded by a railing three feet high. There were no windows in the side of the house, as we have, for the Hebrews were forbidden to look into a neighbor's house ; but one could, if he wished, easily step from the roof of one house to the roof of another.

Upon the roof there was a room reserved for guests, for you remember that Palestine was a warm country, except on the mountains, and the people lived much on the roofs of their houses. It was the coolest room of the house and most convenient for guests, since they could pass in and out without disturbing the family.

Upon approaching the house from the street, nothing but a high wall could be seen. Upon coming nearer, a door was seen below, and windows, extending out from the wall a short distance, were above.

By raising the knocker you called a porter to the gate, and upon entering, found yourself, not in a room as you

expected, but in a beautiful yard or court in which there were fountains, climbing vines, and beautiful flower beds. The Hebrew family, of which I am going to tell you, lived here, consisting of father, mother and two children, Judah and Ruth. They were all very dark and had dark hair and eyes. The father wore a beard, of which he was very proud.

They all wore long, full mantles, or tunics, fastened at the waist with a belt, or girdle. The mantles were made of a richly embroidered linen, and they wore a great deal of jewelry on their arms, wrists, fingers, necks and in their ears. Their sandals—soles of shoes fastened with linen straps—were removed whenever they entered the house, for Hebrews never wore sandals in the house or temple, or in times of great trouble.

Their house was built around a court on three sides, and the halls, rafters and lattice of the windows were made of beautifully carved wood. It was furnished with tables, chairs, couches, rugs, vases, lamps and candlesticks. Many of these things were as beautiful as the most beautiful furniture which we have at the present time. They were all made by hand, for they had no immense factories filled with machinery then as we have now.

The lamps, much like our piano-lamps, stood on stands. They were made of bronze, and looked like long, low pitchers, with spouts like that of a teapot. They had handles on one side. In the center was an opening for pouring in the oil, and the wick passed out through the spout. The light was kept burning constantly, since in that day, and for thousands of years afterward, they

had no matches, and when they allowed the fire to go out, they could only get it again by friction,—that is, by rubbing two things, like sticks, together till they got so hot they would burn.

In the kitchen there were wooden bowls, odd-shaped pitchers, called kads, which were carried on the head, an oven, and a hand mill for grinding their grain into flour. The hand mill consisted of two stones. The lower one was hollowed out and the top one set into it. Wheat was put into the lower one and ground to flour by turning the top one round and round. How slow and difficult it would seem to us if we had to obtain all our flour by grinding by hand! The flour was made into cakes, and the cakes were baked on the hot stones in the oven.

The family had the principal meal in the evening. In the dining room couches and divans, made of beautiful wood and covered with rich cloth, were placed before low tables. Those who were eating reclined on these, resting the head on the left hand and eating with the right. The father said grace; the servants brought bowls of water that they might wash their fingers, since the fingers were then used instead of knives and forks. While musicians played upon the harp, they conversed and dined. They ate meat cut in fine pieces, cakes, broth and fruit of many kinds, as grapes, figs, apples and dates. Finally wine was served, which closed the meal. After the meal was finished they again washed their fingers, and the father offered a prayer of thanks.

Ruth did not attend a school but was taught by her mother the necessary things about housekeeping, such

as how to grind flour on the mill, cook, spin, weave and sew. Every little Hebrew girl was trained for a good housewife. And though it seems wrong to us, the best of the Hebrew men often had two, three, or more, wives.

Judah was sent to the synagogue to learn the Jewish law, and both Judah and Ruth learned passages from the books written by the wise Hebrew men, and the Ten Commandments, which the Jews thought even more of than we in America do of our Constitution. Their father taught them by having them repeat over many times those parts of the wise writing which taught them to believe in one God. Both the children learned to sing and to dance, so that they could assist in the worship of God at the temple.

Most Hebrew boys were taught trades; either to be farmers, merchants, carpenters, wood-carvers, or scribes. Judah, as was said before, was one of the few who went to the temple to learn of the rabbi to read and write and the stories of the great men,—Abraham, Isaac, Jacob, Moses, David and Solomon,—who had helped to make them a great people. No other people, perhaps, of the olden time were quite so proud of their nation as the Hebrews; and one thing Judah and his classmates were especially taught by the rabbis was the great things done in the history of their people. To make them true to their country and to their religion, they were told how the Hebrews passed through great hardship and struggle in forming their nation and keeping pure their faith in one God; how they were for a long time captives in Egypt, but escaped from slavery, and for years wandered northward through the hot and sandy desert, led by one of the greatest men of the world—Moses,

their great captain and law-giver. They were told how, for hundreds of years, the Hebrews fought with the Canaanites, finally conquering them and taking Palestine for their own land. They were told that through all these wars God had taken special care of them and had given them victory over their enemies. They were taught, in fact, that they were the Chosen People of God, and they are by many so regarded even yet.

Now I must tell you that the history of these struggles, the laws made by their great men, the proverbs of their wise men, the poems of their poets, the war songs of their captains, the songs of rejoicing in victory and the lofty prayers and sermons by their great prophets were from time to time written down on separate pieces of stone or on wood or skins. These writings were read and studied by the boys in the temples; and it was about these great things of religion and not arithmetic, geography and the like that Judah studied. Nor did he use the same kind of books that you have, for their books were generally written on parchment made of sheepskin, and were called "scrolls." The parchment was fastened on rollers that had knobs on the ends. As one read he gradually unrolled the scroll, as we do a map, or window-blind, hung on rollers. When not in use, the scrolls were rolled up and put away in cases resembling band-boxes. These boxes were kept with great care in a special room in the temple.

Many years after this time these scrolls were gradually gathered together by the most learned of the Hebrews into one book, — the Old Testament of our Bible, — and I suppose you can think of no other one book in the world which is read by so many people as this one,

except the one written also hundreds of years afterward by writers descended from the Hebrews and telling about the life of Jesus, who also lived and taught among the Hebrews, founding much of his teaching upon the best of the ideas patiently worked out by them.

The learned Hebrew men used often to go up to the temple, and, sitting around in a circle on the floor, with one in the center for reader or talker, they read and discussed the contents of these books. Judah and his classmates often sat a short distance away and listened. How they drank in every word telling of their great heroes, and how proud they were of their people! Many were their vows to be as brave in battle and faithful to the One God as their ancestors.

The Hebrews worshiped God, not only in their temples but in their homes. Every night and morning Judah and Ruth prayed to God, and their father prayed for his children and blessed them.

The Sabbath day they gave wholly to the worship of God, and were so very strict that they would do no work whatever upon that day. It began on Friday evening and lasted until sundown on Saturday. Ruth and Judah always had the house decorated with flowers and the Sabbath lamp burning brightly and the table spread with their choicest food. On the Sabbath evening the father gave his children a special blessing, called the blessing of Israel.

Now as we have been talking about Judah and Ruth, and of the Jewish people among whom they lived, what does it seem to you they were most interested in, and what did they spend most time thinking about? They plowed and sowed fields and reaped them; they

gathered grapes and olives ; the children played games much as children do now ; they elected kings as we do our President ; they learned to read and write, spin, weave and cook, very much as our grandparents had to do when they were children ; and did many other just everyday things like all the other people who lived around them did.

But there was one thing they were more earnest about than any other, and that was to teach the people that there is but one God, who rules the sun and moon and stars and ocean, and everything in the world. Most other people who lived at the time of the Jews believed there were many hundreds of gods and goddesses, one ruling one thing and one another. But the Jews were so earnest to keep their people from thinking about more than one god that they would not allow any statue of God to be carved and set up in their temples of worship, and in this particular they were very different from all other peoples who lived at their time. Because they were not allowed to make statues of God they did not produce beautiful art as, for example, the Greeks did.

It was because they thought so much of their religion that they thought so much of their beautiful temple at Jerusalem ; and this I must now briefly tell you about.

It was built in Jerusalem, on the top of Mt. Moriah, and was one of the noblest structures ever reared by the hand of man. It was built of stone, but plates of gold were so arranged on the outer walls that the whole temple shone most beautifully in the rays of the sun.

The stone of which it was built was hewn from the quarries of Phœnicia, and the wood was cut from the cedars of Lebanon. King Hiram of Phœnicia had all

the stone hewn so perfectly in the quarries that when he sent them to King Solomon they fitted together so snugly and well that it is said, not a sound of a hammer was heard in re-shaping the stones during the entire seven years of the building of the temple.

When completed it was not very large ; often the heathen temples were much larger, and many of our Christian churches of the present time are two, three, and even six, times as large as it was, but, as I have already said, in all the world there has not been another more richly built or finely finished, and certainly none which did so much in early times to teach the people true ideas about God.

It was surrounded by a court, which was inclosed by a high wall. It was about two hundred feet high, was covered by a flat roof, like their private dwellings, faced the rising sun, as did all their temples, and had a broad porch, with large columns, extending across the front.

The temple was divided into two rooms, one just back of the other. The inside of the walls, the ceiling and the floor were overlaid with sheets of gold. The doors, hung on golden hinges, were richly carved with beautiful figures, and these in turn were ornamented with precious stones and the finest gold.

The first room in entering the temple, called the Holy Place, contained the golden altar where incense was burned and sent forth its sweet perfume throughout the entire temple. On one side of the altar stood a golden candlestick, and on the other side the table for shew-bread. The candlestick had six branches, and in each branch were three lamps in which olive oil was kept continually burning. The table was made of cedar

wood covered with gold, and had on it wine and twelve loaves of bread. The wine and bread were used in worship, somewhat as they are used in religious worship in churches nowadays.

The second room, just back of the first, was smaller and square in shape. It was called the Holy of Holies. You remember the Egyptians had such a room in their temple. No one but the High Priest could enter this room, and he could enter but once a year. Before the Holy of Holies hung beautiful white linen curtains interwoven with blue, purple and scarlet of the richest hue. In the Holy of Holies were kept those things which made the Jews think of the great deeds and the great men of their nation, and the protection and mercy which God had given them through their long history; these were first, the Ark of the Covenant, second, the Mercy-seat, and third, two statues of angels, called Cherubim.

The Ark was a chest of wood about the size of a large trunk, and was covered outside and inside with gold. It stood on four feet and had rings at the corners to slip poles through; for at first, when the Jews were very war-like and had no settled place for their capital, they carried the Ark from place to place and always in front of them in battle, just as our army carries in front of it the flag. It is said it contained within it two tables of stone, upon which the Ten Commandments were written,—this made them think of their great law-givers; “the Golden Pot of Manna,”—this made them think of God’s mercy to them; and Aaron’s Rod, that budded,—this made them think that their religion and nation would forever keep on budding, as it were, and never die. On the

upper corners of the Ark were four blocks of gold, upon which rested a covering, like a broad board, made of pure gold. This was the Mercy-seat. On each end of it stood the figure of a golden angel, or cherub. The two faced each other, and their outspread wings, as they gracefully inclined forward, met over the center of the Ark, upon which they gazed.

These things were much more sacred to the Hebrews than our flag is to us, for they stood not only for the country but for their religion, and hence they protected them with the greatest care, and gave their lives for them as brave men nowadays do for their homes, their native land and their God; for in fighting for these things men feel that they are fighting for the most precious things in the world.

Outside the temple, in the courtyard, was a very large altar on which burnt offerings were sacrificed, and a large brazen bowl resting upon the backs of twelve oxen. Before offering a sacrifice, the priests washed in the water in this basin. Even the animals to be sacrificed were washed, for the Hebrews believed that only the purest and cleanest things should be offered to God.

And now having told you briefly how the temple was built, and how beautiful it was, both without and within, and how it was the most sacred thing to the Jew in all the world, I must very briefly tell you how it was dedicated — that is, about the ceremony which the Jews had, to give the temple over to the service of God; for it was on this day, perhaps, and in this act, that the Jewish people reached the very highest point of their greatness.

The people of every class from all over Palestine came up to Jerusalem, bringing with them thousands of cattle and sheep to sacrifice as a peace offering to Jehovah and to see the ceremony of the dedication.

When the city was all decorated and thronged with visitors, a grand procession of the fathers and elders of the various tribes, with Solomon at their head, formed and marched slowly up the mountain side, before the priests, carrying the Ark of the Covenant. Along the way incense filled the air, sacrifices of sheep and oxen were made, and amid clapping of hands, shouting and music, the whole assembly broke forth in songs of praise and thanksgiving to their God. When the Ark was finally lifted to its place, under the wings of the cherubim, clouds of incense filled the temple, symbolic of the glory of God.

Solomon, standing on the portico of the temple, blessed the Children of Israel. He then knelt down before the altar, and raising his hands to Heaven, offered up a fervent prayer, in which he begged Jehovah to bless the temple and to hear the voice of the people, even that of the stranger, when it was directed in prayer toward the temple: "That thine eyes may be open toward this house, night and day. That thou mayst hearken to the prayer which thy servant shall make toward this place." Thus with incense, sacrifices, feasts, processions and prayers was the splendid temple given over to the service of God.

There have been many buildings reared in the history of the world where noble men have thought great thoughts and done great deeds. Our own Capitol building at Washington is one, where our great men have

thought out and passed laws which have built a great nation ; Independence Hall, in Philadelphia, is where we told all the world that we were free from England and that all men should be free to make the most of their lives ; in the heart of the great city of London is the Parliament House, where for six hundred years freedom-loving Englishmen have been building one of the freest and best nations ever built. Away back in old Rome, on the Capitol hill met the mighty Róman Senate, which gave all the world afterward great lessons of how to rule men ; still farther away, and farther back in time, on a rocky hill called the Acropolis, beauty-loving Greeks built the beautiful temple called the Parthenon, and carved in marble such graceful statues of their gods and goddesses that they have served as models of beauty for all ages since ; still farther away, and farther back in time, on the mountain in Jerusalem was built a temple without a statue in it, and in which no Congress or Parliament or Senate ever met, but in which the greatest book in the history of the world was worked out and the truest religion of all the peoples of the Old East was developed, — the one teaching, that there is one God, all powerful, all just, who rules the entire universe.

By teaching this to the people, the world got a great start toward finding out more about the True God, and it made it possible hundreds of years afterward for Jesus to teach mankind not only that there is one all-powerful and all-just God, but the even greater lesson that He is an All-loving God ; and that the way to worship Him, is not to give up to Him oxen, and sheep, and the like, as sacrifices, but to give up the evil in our lives, and put good in its place by loving and helping others, and by being thank-

ful to Him for this beautiful world in which we can do so much good. And thus I think you see that this little rocky, mountainous country, no larger on many a map than your finger, and in reality not a hundredth part as large as our own country, taught us the true idea of One God. This idea has grown "like the grain of mustard-seed," and with the truth which was added to it by Jesus no doubt will keep growing till it will cover the whole world. And thus you will see more and more as we go on studying history, that for men and nations to be great in the world, they must have great thoughts and do great deeds. A country may be very small in territory, and yet be very great in teaching the world great truths.

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HOW LITTLE HIRAM BECAME KING

IN the story of the Hebrews we were speaking of King Hiram of Phœnicia helping Solomon to build the beautiful temple at Jerusalem. Now I will tell you more of King Hiram and of his people and country.

Phœnicia was a small country lying a little to the east and almost north of Palestine. The Mediterranean Sea lay to the west, and the Lebanon Mountains shut it away from the rest of the world on the east.

It was a strip of country about one hundred and fifty miles long and about fifteen wide. By starting to walk across the country the longest way on Monday morning, and by walking thirty miles a day, your father could have reached the other side by Friday evening, or by crossing the country the narrow way, he could have reached the other side before Monday noon.

Phœnicia was not a level country. It was broken up by beautiful mountains that are many times higher than the tallest tree or building you ever saw. They are called the Lebanon Mountains. They are very rugged and sharp, and very hard to climb. For many years the ancient Phœnicians tried to cross them but could not. They are made of a peculiar kind of rock, and are very white when the sun shines on them. The climate in Phœnicia is always warm and the days are nearly always bright.

On some of the mountains were very large forests of cedar and pine trees. Have you ever heard of the cedars of Lebanon?

You must remember that the whole country is not twice as large as the state of Rhode Island. Since it is so narrow, and the mountains come right down to the sea in many places, there are very few good wagon roads in the country. Between the mountains, in some places, there are valleys as large as four or five small farms put together. The strip of land along the coast is covered with sand, but lying back of that is rich soil. This is where the farmers lived.

Each one had a very small farm or garden. On the farms grew a tree which had on it bright scarlet blossoms. It was very beautiful when in blossom. Its fruit was the pomegranate. Fig trees and large green trees having upon them juicy golden oranges grew there. There were also orchards of apple, peach and pear trees. In the gardens grew onions, radishes, cucumbers, melons and beets; and in the fields grew oats, wheat, barley and hay.

In the eastern part of the country, near the foot of the mountains, there were low hills, upon the sides of which grew the chestnut, oak, cypress, walnut, sycamore, mulberry, almond, olive and palm trees. The soil for these trees had been washed down from the mountains by the rivers, just as "Father Nilus" brought the rich soil down to Egypt. These streams dashed down to the plains very rapidly, making many waterfalls.

In this country King Hiram was born when Judah and Ruth, of whom we have been studying, lived in Jerusalem. His father's name was Abibaa, and he was

king of the country. They lived in a beautiful city called Tyre. Part of this city was built on the mainland and part on an island; that on the mainland was called "Old Tyre" that on the island "New Tyre."

Little Hiram liked to roam about in his father's gardens. He played much as the boys do now, but he learned to use his eyes and ears perhaps even better than we often do; for, not having books, as children do now, he had to get his education chiefly by seeing things much more than by reading about them.

In Hiram's country not many people could be farmers and have large farms, for there was not enough land; so, many turned to the sea to see if they could not make their living there. There was a little fish in the Mediterranean Sea which had a sac in the back of its neck in which there was a colored liquid. When this liquid was boiled for several days it could be used for coloring cloth. A piece of cloth, when dipped into this dye, became either red, blue, or purple. The kings and rich people liked to wear fine purple clothing; so many people became fishers. Hiram, when a little boy, liked to go down and watch them work.

The fishers soon found that they could not get enough of these fish near the shore, so they began to make boats, that they might venture out farther. As they ventured farther and farther out, it was more convenient to have larger boats. After a time they learned to make three different sizes of boats—not steamboats, though (for this was thousands of years before steam was used), but rowboats, rowed by slaves which the Phoenicians bought from people whom they traded with, in all directions from their little home.

In the first kind of boat they had fifty strong men to row, hence it was called the *pen-te-con-ter*, which means fifty. It took twice as many men — that is, a hundred — to row their second-sized boat. They did not all sit on a level, but twenty-five sat above and twenty-five below, on each side. If you looked at the side of the boat when the rowers were in it, you saw two rows of heads and two rows of oars. It was called a *bireme*, because it had two rows of oars. In the third size there were three times as many men as in the first boat, and they sat in three rows, one row above another. This boat was called a *trireme*, because it had three rows of oars. They did not use sails or rigging except in fair weather, when they had one small sail. Their boats did not have full decks, but small ones at the ends of the boat. When they wanted to go very fast they fastened a sharp point on the front end of the boat which would cut the water. The large, deep place in the center was for their cargo.

As Hiram had often been down to the shore watching what seemed to him were large ships, he became a great pet of the sailors. One day, when he was yet a boy, a captain of one of the boats asked him to go with him on the journey. He received permission from his father, and he and his servant went aboard and were soon out at sea.

Hiram often went over the boat to see what they were shipping away from his country. He found the grains, fruits and nuts that grew everywhere on the hill-sides and in the valleys of Phœnicia, and wool and hair. One day he found a cage of birds, and was told that they were brought along to fly to land if the sailors in

cloudy weather should lose their way and could not find land. You see they did not have our compass and had to sail by guiding their ships by the North Star.

This time the sailors and traders went along the coast of Africa and got ivory, gold-dust, apes, peacocks, ostrich feathers, and a kind of oak for ship-building. Then they went far on across the blue Mediterranean Sea to Spain to get some tin for which they traded the gold-dust, ivory, ostrich feathers and timber. Still they were not satisfied, and they sailed out through the Strait of Gibraltar into the Atlantic Ocean and struck boldly out on its stormy waves, landing on the coast of England. This time they traded a part of their cargo to the Britons (the people then living in England) for tin, chalk and wool.

From England they went eastward across the ocean to the Baltic Sea. A long time before the Phœnicians lived, there was a kind of pine tree that grew along the shores of the Baltic. This tree had a hard yellow resin, which ran down into the sand and there hardened. Much of it was washed out into the sea. It is now known as amber. Here the Phœnicians traded their tin, ostrich feathers, gold-dust, ivory, etc., for amber.

They were then ready to return home. On the way back to Phœnicia they stopped at the Canary Islands and traded for canary birds. All along the coasts were the people with whom they had traded on the way out; and now, as they returned, they traded again, only this time they gave tin, wool, amber and chalk for more ostrich feathers, gold-dust, ivory, and the like. After a long absence they reached the city of Tyre.

Hiram had enjoyed the journey very much, even if it

had taken so long a time (for you must remember that we said they had no steamboat), and his parents welcomed him home.

Hiram's father wanted to improve his country and to make it the richest one on the Mediterranean Sea. So when his son returned from his sea voyage, he found that his father had had the Phœnicians cut out a few narrow roads over the mountains. The roads were often so narrow at places in the mountains that only one person or animal could creep along over them at a time.

He also learned that while he was gone a caravan had come into the country over one of those roads, from the far East, across the sandy deserts, from the rich valley of the Euphrates. When the caravan returned home again, many Phœnicians went with it. Caravans continued coming to Phœnicia, and the people soon began to get wealthy. But cruel people, thieves and robbers, would come over the mountain roads as well as the traders, so the king had to think of some way to keep them out. He had large, thick, stone walls built around the city of Tyre. In the walls were gates, and nobody could enter the city unless he came through the gates.

One day there was much noise at one of the city gates. The people knew that there was a new caravan outside the wall, and they were all anxious to get something new. But they must wait over night, for the traders were all too tired with their journey to begin work. The next morning the king and all his people went out to meet the traders, and of course Hiram went, too.

When the caravan was ready to return home, back to the far East, Hiram asked to go with them. Again his father gave his permission. So Hiram and his servant

watched the caravan prepare for the journey. Perhaps you never saw a caravan. Let me tell you, then, of the one Hiram went with.

Was it made up of horses, or a train of cars? Oh, no; instead, it was composed of a long string of camels. They used the camels because they could go through the deserts better than any other animal and could carry a very heavy load upon their backs. As you perhaps know, the camel has a large fat hump on his back to live on when he cannot get food. The traders had to make a frame of wood to go over the fat hump, and then they placed the load on the frame instead of on the tender hump. Hiram saw that their humps were very fat now, when they were starting out, and that each camel had a pretty cloth pad over his back.

When it came time to load, each camel came to the loading-place and knelt while his load was being placed upon his back. All at once one of the camels began crying and rolling over and over on the ground. He did this because his master had placed too heavy a load upon his back, and he refused to carry it.

But what had the traders placed in the loads? Hiram asked the drivers about their goods, and found dried fruits, nuts, dried fish, dye, ostrich feathers, tin, gold-dust and amber.

At last the traders were upon the camels' backs, ready to start. Hiram and his servant were also in their saddles. The slaves were ready at the camels' heads to lead them. The mule was at the head of the line for good luck, and so the camels began taking long steps, and the whole caravan moved across the valleys, mountains and desert plains. Sometimes eight or ten

camels were fastened, one behind the other, by a rope which passed from their halters, back along their sides, so that they could not run away very fast, and then it did not take so many slaves to lead them. I forgot to tell you that the king sent a large sum of money with the traders to give to the people through whose countries they would pass to keep them from robbing the caravan.

Hiram and the caravan went over the mountains and across the plains for many days, and finally reached the Indus valley, and there they traded the things in the camels' loads for cotton, ebony, ivory, steel, precious stones, and skins from wild animals. Among the precious stones were hard, velvety green stones called emeralds; a blue, violet, or purple stone called amethyst; and a hard rock tinted red, or brown, or green, called jasper.

At Babylon they got gold and silver, dried bricks, and rich pearls. At Damascus they got knives and swords; and from Persia, melons and woolens. In Arabia they got more camels and loaded them with spices, frankincense and myrrh. They got corn (*i.e.* wheat and barley), wine, oil, honey, olives and balsams from the Hebrews. From India they got slaves, horses, furs, shawls, goats, kids and hides. Before they reached home they met another caravan coming from Little Kufu's home. These Egyptian traders had corn, honey, linen, opals, indigo, opium, gold-dust, slaves, and a pretty, hard, yellow stone called topaz.

By the time Hiram and the traders had reached home they were tired, dusty and very dirty, for they had little water and soap to use during their journey. The camels were all very thin and worn out, for they

had been gone for a length of time equal to that between our Fourth of July and Christmas. When they reached the city walls, the loads were taken from the camels' backs, and that night in the moonlight you could have seen them lying about on the cool, sweet grass, resting peacefully, with the tired traders sleeping by their sides, or in tents near by.

When the sun came up the next morning, the traders began unpacking their goods, arranging them so that they would look as pleasing as possible. The king and the city people put on their holiday attire and went down to the walls to trade. When the gates were opened, Hiram was glad to see his father, but he had learned so much he did not feel sorry that he had gone. Then the trading began, and what a noise there was !

A great thing grew out of all this trading. You see that when people trade, as your father and uncle do to-day, they cannot always do it all by talking and remembering about all the trades they have made, but they must write something down. The Phœnicians found that they had to do the same way. You know that over in Kufu's home, he had to learn and use many hundred letters, and that most of them were just pictures. The Phœnicians did not have time to use so many pictures, so they began turning some of the pictures into letters almost like those we have to-day, and from so many they selected only twenty-six. Don't you think the Phœnicians did a great thing for us when they gave us such a small alphabet, and one so easy to learn ?

Hiram's father was well pleased with what his people were doing. But one thing did not yet please him entirely, — so many things were brought by caravans

and by boats to Phœnicia that could not be used until they were changed into something else, such as large pieces of tin, amber, hair, or wool. He finally had the people begin to make different things from these materials. Of course to do this it would sometimes take many persons to make just one thing, and they began living closer together. They began coming into the city of Tyre, and the city grew large very fast. You can see on your map that they built other towns—Sidon, Beyrout, Byblus and Tripolis. You must not think that those early people built large factories and houses to work in like our people. In that olden time people made most things by hand. But they made just the least beginning of factories as we see them in our great cities to-day.

They wove cotton and woolen cloth, and colored part of it a royal purple for the rich people. They took the gold and silver, melted it, and formed it into trinkets or ornaments, the same as our children make things from soft clay; some of it was placed on pieces of ivory or ebony to make idols or images of their gods; some was made into dishes and coins. They also used precious stones for jewelry, and to hang on their idols. They made beautiful cashmere shawls from the goat hair. They made curtains and rugs from the animal skins, as well as rich perfumes from the spices, frankincense and myrrh. They made bronze from tin and copper, and then made statues of the bronze. They melted sand and a carbonate of soda together and made vases, bottles and other things from the glass. You see that they now had many new things to exchange with and sell to the people of other countries. These early Phœ-

nicians taught the Greeks and Egyptians many things about how to make both beautiful and useful articles, as well as how to carry on commerce on the sea.

During these times, when Tyre was becoming the greatest city on all the coast of the Mediterranean, King Abibaal died, and our little Hiram, who is just coming to be a young man, became king; so now we shall have to call him King Hiram. As king, he helped his people as his father had done; and they, in return, raised an army for him. So when his caravans left home, he did not have to send money along, as his father had done, to buy off the robbers; but he made treaties with all the peoples surrounding his country, so that he might trade with them. Tyre grew to be very rich; and being seated on a great rock in the sea, very beautiful also.

Hiram became a great friend of the Hebrews. When he heard that King David was going to build the temple in Jerusalem, he sent him word that he would give him help. When King David's son, Solomon, became king and asked for Phœnicia's help, King Hiram sent him cedars from the Lebanon Mountains; also much stone, gold, silver and jewels, and carpenters, masons, goldsmiths, silversmiths and many slaves. In this way these two great men became good friends.

When King Hiram was a little boy, his people worshiped the sun, which they called Baal, and the moon-goddess, which they called Astarte. They thought that these two gods could do them much good, but if they grew angry with them, much harm also; so, to keep them from doing harm, they worshiped them very faithfully. They thought they could make the gods very happy by sacrificing to them that which was their dearest

possessions. Thus mothers often threw their babes into the fire which was always kept burning in the idol of the sun-god in the temple. King Hiram thought this was very wrong, and had the people use sheep and kids in sacrificing, instead of little children.

Thus King Hiram helped his people to become rich and great and much wiser in religious worship, and they in turn have helped us; for if the Phœnicians had not learned to make boats that would sail on the sea, and if others had not learned boat-making from them, and improved upon it, perhaps Columbus would not have had a boat to come across the sea to find our country. They gave us the alphabet, which they borrowed in a less perfect form from the Egyptians; and by sailing to so many countries, taught all the people around the Mediterranean many of their first lessons about useful and beautiful things. They manufactured many new things and sent them out over the world. Now do you not think that the Phœnicians were a great people, even though they did live in a little country? If you could go back and live just as these children we have been studying about lived, which one of the children would you rather be? — Arya, or Kufu, or Judah, or Ruth, or Hiram, and why?

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HOW THE WORLD CAME TO HAVE BOOKS IN IT

Would it not be a lonely world without any books? Can you imagine a world without any picture books, first or second reader, or any story-books of any kind? Yet there was a time, long ago, when there was not a single book in the whole world, when there was not a lead pencil or pen to write with, or even a single bit of paper to write upon.

But do you not think they would need to know some way to write? How do you think they could send messages to each other if they were far apart, keep an account of the grain or stock which they bought and sold, or an account of the important things they did, so that their children and children's children would know about them? They studied and thought about it a great deal for thousands of years, and tried many different ways, until finally we have our beautiful books, just as we have the telephone, the telegraph, and the electric lights, partly through other people's study and work.

In that far-away time, if one person wanted to send a message to another, who was some distance from him, the only way he could do was to send a person, called a messenger, to tell him. If they were very far apart, this would take a long time, sometimes a year or two.

Then, maybe the messenger would forget, or change a part of the message.

If they wanted their children and grandchildren to know the important things they had done, the only way they could do was for the father to tell his children, and these children their children, and so on. In this manner stories were handed down from one generation to another for many, many hundreds of years. These stories were called traditions or legends. But oftentimes the story, by being told over many times, would be greatly changed, until finally they would hardly have the same story at all. It would be like the game called "gossip," which you play sometimes. One person tells another a story, that one repeats it, until, when you come to the last one, the story is greatly changed, or maybe wholly different from the way it started out.

Finally some of the people who wanted a better way, thought of having messengers take objects along with them to show what they meant. If two countries were at war, and one wanted to ask the other to give up, or surrender, it would send a sword or spear to the other. If that one would surrender, it sent back earth and water, to show that it would submit. If it would not surrender, and wanted to keep on fighting, it sent the sword or spear back again.

Let me tell you about a letter which was written in those far-off days. A certain king named Darius wanted another king's country for his own, so he sent his soldiers to get it. They fought many hard battles but could not get the country. Finally the other king sent Darius a letter. It was a board with a bird, a frog and a mouse fastened upon it. Do you think you could

read it? It meant: — “Unless, O Darius, you and your soldiers can become as birds and fly through the air, or as frogs and hide under the water, or as mice and burrow under the ground, you had better go away; we will kill you with our arrows.”

The Indians in our country used to write much the same kind of letters, because they did not think enough to make books for themselves, and were too childlike and careless to learn what the white people had found out about writing and making books.

Once, when the white people first came here, one of the Indian chiefs thought that they meant to take all of his land from him, so he decided to drive the whites away. He sent an Indian to them with a rattlesnake's skin filled with arrows. It meant that if the white people did not go away, the Indians would kill them with their arrows. The white people sent the skin back filled with powder and bullets. It meant: “You Indians may come with your arrows if you wish, but if you do, we will kill you with our powder and bullets.”

What do you think of that way of writing letters? Do you think it would be always easy to find the objects which were needed to make the letters? Suppose that they wanted a fish and were many miles from water, what could they do? If they could not get a real fish, they might make a picture of it. And that is what they had to do. They finally found out that in sending messages or writing down anything, it was much easier and better to make the pictures than it was to use the objects, so before long they came to use pictures almost entirely.

When they wanted to show that two kings had war,

they made a picture of two crowned men facing each other, with bows in their hands. If they wanted to show that one had conquered, they pictured one kneeling at the feet of the other.

Once a certain Indian thought that he would keep a history of his people by making a picture of the most important thing that happened each year. One year, many of them had small-pox, so he made a picture of a man covered with red spots. Another year many of them died of whooping-cough, so he again made a picture of a man, with his mouth open, and with marks extending from the mouth, showing that he was coughing very hard. These pictures were made of colored beads strung together.

The Egyptians, who lived long before Christ was born, used this same kind of picture-writing, but they improved it. At first they used the entire pictures of the objects, but gradually began to shorten them by drawing straight lines from the corners of the pictures to show the general shape, so they could tell what they were. This was called hieroglyphic writing.

They also found out that there are only a few sounds which we can make, which we use over and over again in our spoken words. They then began to make pictures to stand for sounds, usually the first sound in the name of the object. For example, the name of an ox was "aleph," so a picture of an ox's head stood for *a*, instead of *ox*. A little chick was *u*, an owl *m*, a cup *k*, and a lion *r*. Sometimes, however, three or four pictures might stand for the same thing, and this has made it hard to read what they wrote. Then, too, sometimes the pictures were written across the page,

as we write, at other times in columns, as we write figures which we wish to add, and at still other times in groups here and there. So you see they were not always easy to read.

But would you not like to know how they wrote, and what they wrote upon? You know we said they had no paper, pencils, or pens in those days which looked anything like ours.

In the marshy parts of Egypt and southern Palestine a plant grew which was called papyrus. It grew to be about ten feet high and was from three to four inches through. I will measure ten feet off here on the black-board. It had a pith something like a cornstalk. This pith they cut into strips, and the strips were then laid side by side until the sheet of paper was from eight to ten inches wide. Then they poured Nile water over it, and laid other strips side by side across these in the opposite direction. Thus, these crossing strips were somewhat like the warp and woof of a carpet. Then a heavy weight was placed on top to press all tightly together; and when the strips were dry, they stuck together as if they had been glued. It made a very good sheet of paper. It was called papyrus. If some of you will bring a fresh cornstalk in the morning, and some glue, we will use it, and try to make paper ourselves, somewhat as the old Egyptians made it.

The pictures were painted upon it with a raveled, or frayed, reed, which made a brush something like a small paint-brush. The ink was usually red or black. The red was made of minerals; the black, of charcoal. For writing about their gods, the priests used either the blood of sacred animals, or ink made of charcoal, which had

been made of the burnt bones of sacred animals. Sometimes the juice of berries was used. Sometimes they used a quill pen after they began to draw straight marks, or when they made only the outlines of the picture.

After the papyrus had been written upon, it was rolled up like a map, with the first part of the writing on the outside, so it could be read as it was unrolled. At first the rolls were light brown, or tan, in color, but grew darker as they grew older. Very valuable rolls were put into earthen jars, or cans, and tightly covered, so that they might be carefully kept for after generations; and some few fragments of these are found to this day, and are very valuable to those who are trying to find out just how the old Egyptians lived.

But papyrus grew to be very expensive as it grew to be scarce, so that very few people could afford to use it. Many persons then began to write on boards, stones, or whatever they could find which was fit to use. Sometimes when they wanted their writing to last a long time, they would cut pictures in stone with a hammer and chisel, just as you have seen letters cut in tombstones. Many of their tombs are covered to-day with hieroglyphics, and it is by wise men learning to read these as well as the papyri that we have found out how people lived a long time ago.

In some countries, Babylonia especially, east of Palestine, the letters were little wedge-shaped characters. This writing was called cuneiform writing. "Cuneiform" means "wedge-shaped." The letters were made by a small instrument, which looked something like a horseshoe nail, the different letters being made by

placing it in different positions. The letters look very strange to us. It took many years to learn all the positions for making the words which they used. It probably took the boys of Babylonia four or five years to learn to read as much as you do in the second reader in six months.

Much of the writing in all old countries was written upon clay bricks from two to eighteen inches in length, and one to six inches broad. Some of the bricks were flat, like ours, and some rounded on top like loaves of bread. Such books would seem odd to us. Suppose we were going to make a book just as they did in those days. We would first go to the clay pit, and bring home a pailful of clay, which we would mix and work much as we knead bread, until it was about as stiff as bread dough. Then we would mold it into a brick, perhaps the size of those which you see built into the ordinary brick house. Then we would write the letters upon the top and sides of it. It would then be turned over, and a little wooden pin stuck in each corner to keep the writing from being erased while we wrote upon the other side. After this was done we would have to stick it full of holes, as is done when baking dough, to keep it from puffing out of shape while baking. Then our brick, or book, would be baked in the oven until it was dry and hard. If the writing was anything which we wanted very much to keep, we would put a new layer of clay over the first writing, and write and bake it all over again. When the outer writing was worn, this outer layer of clay could be chipped off with a trowel; then we should have a new book all ready for use.

Would it not seem strange to you to bring little clay books to school instead of the pretty readers you now have? And instead of the nice white paper which we have to write upon, each of us would have to keep a pailful of clay at his desk with which to make his own books. Then each schoolroom would have to have an oven in which the books could be baked. I doubt very much if we should like this as well as we do our own schoolroom, books, pencils and paper.

Sometimes the books were written upon parchment. I have some parchment at my desk. One piece is a college diploma, and the other an old land title. You would not think that this had once been the skin of an animal, would you? And yet it was. The skins used by the ancient people were tanned carefully, and rubbed until they were perfectly smooth and soft. When written upon, they were rolled as were the papyrus books.

Other books were written upon boards, or stones, covered with wax, as, for example, one might write his name in a cake of soap with a sharp pencil or stick. They wrote with a stylus, a little instrument about as long as a lead pencil, sharpened at one end, and feather-shaped at the other. They wrote with the sharpened end, then smoothed the wax over with the other when they wished to erase what was written; then the wax was ready for use again. Sometimes the stylus was made of wood, sometimes of ivory and sometimes of gold or silver.

You remember in our study about the Phœnicians, we found out that they were great travelers and traders. They needed some quick, easy way of writing, so they could keep accounts of what trades they had made and what they had seen. In Egypt, where

they traded much, they learned about hieroglyphic writing; so they selected just a few signs for all the sounds they used in speech, — about twenty-six in all. This made it much easier and quicker for them to learn the alphabet than to learn all the hundreds of signs which the Egyptians used. When the Phœnicians went all round the Mediterranean and traded with the people, they taught them the alphabet. And from that day to this there has been but little change in it. Is it not a great thing that all the thoughts which the whole world can think can be expressed in only twenty-six signs or letters? It is really such a wonderful thing that those who worked out the alphabet so that people can easily write their thoughts in books with so few letters, did a greater thing for man than those who invented the steam engine, telegraph and telephone.

Let us now take a peep into one of these old libraries. We see earthen jars, containing papyrus rolls, covered with odd little pictures, rolls of parchment, clay tablets, blocks of stone and waxed tablets, some covered with hieroglyphics, others with the cuneiform writing. We see Egyptian books telling us about their kings, country and wonderful gods; Jewish books telling of their one true God, and Phœnician books of travel, elegantly written with golden letters upon fine linen, or maybe engraved upon gold or silver. It is quite a curiosity shop, is it not? and so different from our libraries of to-day. But you must not forget that we have in our books to-day the result of the work of all these people. If they had not worked out the alphabet language, and thus given the world a start, we could not have worked out the printing-press, or news-

papers, or the books of to-day. It has all come about — alphabet, writing, books, printing-press and newspapers — by each generation learning a little more than the last, until we finally know how to write and print as we now do; and doubtless years from now other people will know even more about it, and be able to do it easier and faster than we do. That is the way the world continually grows better. Each person begins, and works a lifetime, to learn what he can; then another begins where he leaves off, and adds to it; and thus each generation, as it passes, comes to know a little more than the one just passed. But with our many good books and papers we shall do well not to forget those first patient workers; for by seeing how others in the past have worked to make life better and more beautiful for us, we, in turn, come to want to do something to make other lives, both in the present and future, more useful and happy.

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THIRD-GRADE WORK

GREECE

THE aim of the third-grade work is (1) to present the chief geographical features of Greece as one strong factor which influenced the institutions of the Greeks; (2) to present historical sketches of the life of the people at four different stages of their development: —

1. In infancy — Homer's time.
2. In young manhood — Independence gained by Greece — Persian Wars.
3. In prime of life — Age of Pericles.
4. In old age — Age of Alexander the Great.

Through story and biography and picture, the pupil should be led to see not disconnected lives, but something of Greece's growth to a land of great beauty. Then having seen something of the thought and beauty which the Greeks developed, he should see how Alexander the Great sowed these seeds broadcast over the East by his conquests, and, by founding Alexandria, built up a great granary, so to speak, in which the thought and life of all the past up to that time might be stored. Children will, of course, not enter into the fullest meaning of all these relations; but they may be started intelligently on a road which will grow clearer as they advance in the higher grades, and one which will immediately beautify their own lives and surroundings in proportion to the sympathy with which they enter into the lives of the joyous, happy and beauty-loving Greeks.

THE GEOGRAPHY OF GREECE

LAST year in our history work we studied the geography of four countries. Two of them—Egypt and Babylon—were large and in rich valleys; the other two—Palestine and Phœnicia—were small, had rather thin soil, were cut up by hills and mountains, and had no great rivers in them.

In the two great river countries, the people could sail up the rivers, which ran from one end of the country to the other, and then float back on the current. By this means everybody in the country came to know one another somewhat, and to have much the same ways of thinking and living; and so it was easy for them also to have just one ruler, or king.

But in the small countries we studied,—Palestine and Phœnicia,—which were so cut up by rugged mountains, and had no great rivers running through them, we found it was hard for the people to have just one person to rule them. They were much more likely to break up into small groups of people, each having its own customs and ways of life as well as its own ruler. It was so most of the time in Palestine, and almost always so in Phœnicia, except that sometimes a great king, like Hiram, might rule in Tyre, and have a loose control over the other great cities in the country.

Now all these people whom we have been studying

about,—the Babylonians, the Egyptians, and the Jews, — when they grew rich, traded what they had to sell to the Phœnicians; and the Phœnicians, brave people that they were, went out all over the Mediterranean and traded with all the peoples living on its borders, — not only taking them wheat, barley, dyes and fruits, but also taking many beautiful and useful things, such as tools and vessels for farm and household. They also taught them the alphabet, which the Eastern countries had worked out by patient thought and labor of several thousand years.

One of the very first countries to which the Phœnicians came, in going westward, was the lands of the Greeks. It would take them but five or six days to go from their own country to Greece in one of the boats which we studied about last year, and not even so long as that for them to reach one of the many beautiful green islands which lay between their country and Greece.

Now, since we are to study the Greek people this year, I want you to see something of the country in which they lived.

If we could have taken one of those triremes with a Phœnician trader and gone with him on a trading trip to Greece, we would have first noticed, as we came within forty or fifty or seventy-five miles of the country, a great many islands out in the sea, looking just like stepping-stones to tempt people into the Greek coast, and to tempt the Greek people, who lived on the coast, out to trade with the people around; and as we went on up to the coast of Greece, we would see ever so many arms of the sea creeping far up into the coun-

try, making excellent landing places for boats, — just the kind of places to get easily what the people had to sell, and to trade off to them the things in the boat. And it was a fact also that the many islands, scattered out in the sea right in the face of Greece, had nearly every one of them good harbors. It was also true that the arms of the sea ran far up into the mainland of Greece, making, all told, so many excellent harbors, that the peoples around the Mediterranean easily learned to trade with Greece. And the Greeks, on the other hand, became active and daring, and traveled much around the Mediterranean, trading with everybody and planting colonies wherever a favorable trading spot was found.

But another most striking thing we would have noticed as we approached the country on the boat, would have been that Greece looked like a mountain rising straight out of, the blue Mediterranean. When we were far off, it would have looked like one solid mountain; but as we came nearer, say eight or ten miles away, we should have thought Greece was nothing but mountain peaks and crags.

The fact is, it was somewhat more than mountain peaks, but not so very much more. To begin with, the whole country was somewhat smaller than Indiana. It was a part of Europe, but its size on the map as compared to the rest of Europe was about the size of the little finger nail as compared to the size of the palm of the hand; and as compared with the size of Asia, it would compare about as the size of Rhode Island would with the whole of North America.

But now as to the mountains. There is almost in the center of Greece a high mountain called Par-nas'sus.

It is a beautiful mountain, and persons can climb it. We will imagine ourselves on top of it, to get a look over Greece. In every direction we would look, we would see mountains; and not very regular ones, either, but often knotted and twisted ones running in all directions, and of every shape; then, again, in another direction would be a long ridge of mountains like a backbone, and running off from it ever so many spurs, like ribs. As we stood on top of Parnassus and looked around, it would seem like a vast, wild, rugged country. The cliffs and crags would be steep and barren; there would be but few roads leading over them on account of their steepness.

But as we looked down toward the feet of these rugged cliffs, we would see scattered all about among them little plains and upland hollows. The very largest of the plains would be perhaps as large as a good-sized county; then some would be as large as a township; others would be smaller, not larger than a good-sized farm; and some would be mere tiny patches in a hollow between two mountains, perhaps not larger than a good-sized field.

Now one thing that came about from having Greece cut up into so many pieces, and with such high mountain walls around them, was that hundreds of little cities, or villages, as we would often call them, grew up all over the country, each having its own customs and ways of living, and each its own form of government. You see the mountains were so high and so steep, and so few paths or roads lead from one side to the other, that the people living on the two sides could not become well acquainted with each other. They grew up

not caring much for any Greek people except those living in their own little valley. When they did meet others, it would be to fight them for some little trouble or other which might arise, or simply because they were jealous of their growth. If you would imagine each one of the principal cities of your own state ruling itself entirely, and making all its laws, and fighting the other cities much of the time, it would be much like it was in Greece.

Another thing which made this trouble all the worse was the rivers. Greece had no large river running all through it from end to end, like the Nile in Egypt or the Mississippi in our own country. There were several small rivers in the country, but the mountains were so steep and so near the shore that it made the rivers very rapid, short and often rocky. There was not a single river in all Greece upon which one could travel with a boat. In winter and spring, when it rained and the snow melted off the mountains, the rivers would plunge down the mountain side and with terrible strength overflow the meadows (no wonder the Greeks made their river-gods having bodies of strong beasts); then in the summer time they would be entirely dry. Thus the rivers did not make natural roadways from one part of the country to another; and this helped, like the mountains, to keep the people separated, and caused each small group to build up a little city-state by itself and to care very little for any of the other city-states. For these reasons you can partly see why it was not easy for Greece, in all the thousand years her little snarling city-states were growing up, to have just one united state and one ruler over them all, as we have in the United States.

But there was another thing about this rugged coun-

try of which I have been telling you, that was much to the advantage of the Greeks. It helped them to defend their country from enemies. There were very few passes in the mountains, and often the mountains would come right down to the water's edge and against those arms of the sea I told you about, so that there would just be room for a wagon to crawl between the sea and the steep cliff. Now, if enemies tried to come from the north down into the country and capture the Greeks, a few brave men could so completely guard these passes that they could keep back a whole army. In one of these passes Leonidas, the Spartan king, and his brave handful of men guarded the pass of Ther-mop'-y-læ and kept back for several days the whole Persian army of hundreds of thousands of men.

If the Greeks had not been so selfish and had been willing to help one another when the enemies tried to get into their country to conquer them, they could have so completely stopped up these passes and narrow paths as to make it almost impossible for an enemy to conquer them. It was a pity the Greeks never could learn to work together — not even in time of greatest danger.

There were several other ways in which the mountains had an influence on the lives of the Greeks: in the first place, they made the soil often rather stony and thin, for fully five-sixths of the country was so barren and rocky that it was fit only for pasture; and although there were rich spots in places, yet what the Greeks got from the soil they had to work for; this made them self-reliant, hardy and full of health, and this was good for them. It is not necessarily the country where the

soil is exceedingly rich and people have to work but little for a living that has the strongest and wisest men.

Then another way the mountains influenced the people, was in their religion. Some of the peaks were high and covered almost all year with snow. This was especially true of Mt. Olympus, up in the northeastern part of Greece. On the top of this snow-capped, cloud-capped mountain, to which they could not climb, the Greeks imagined their chief gods and goddesses lived. Far up in the snows and clouds they had their homes, and only occasionally came down from the top to mingle with the people below. These mountains were clothed at their feet and far up their sides with groves of beech, ash, pine and oak. The Greeks imagined also that far above in their upland hollows in the forests, in caverns and in quiet places of retreat, many gods and goddesses dwelt. In these groves and grottoes priestesses lived, and listened to the murmuring leaves of the oaks or breathed in the vapors which came from the cavern, and thus tried to find out the way the gods wished them to act. These places where they would go to consult their gods were called *oracles*. A very famous one, where Zeus was consulted, was at Donona in an oak grove in Epirus, in northwestern Greece, but the most famous in all Greece was the Oracle of Delphi, up on the slope of a mountain adjoining Mt. Parnassus, in a cavern from which a vapor came. There was a steep cliff immediately above, and a great chasm below. Here the richest temple of all Greece was built by the money paid by those who came to consult the oracle and worship Apollo.

The mountains also furnish fine stone for building,

especially a blue and green stone called porphyry; and a very beautiful marble, which they used for making statues, as fine as the world has ever seen. There were silver, iron and copper in the mountains, and these helped in their commerce by giving them something of which to coin money, and likewise something to sell. They also furnished them material for making useful tools for farm and household.

In the forests of the mountains, plains and fields, were many animals, both tame and wild, which were used for food. The wild boar, deer, wolf and bear for large game, and the quails, hares, thrushes, partridges, pigeons, for small, gave food for the table and enabled the Greeks to enjoy the delights of hunting.

The temperature of Greece was neither very cold nor very hot; the atmosphere was dry and bright; the breezes came in everywhere from the mountains and the sea, to cool and refresh; for there was no spot in all Greece more than fifteen miles from a mountain or forty miles from the sea: all this tended to make the Greek quick and energetic. In such a climate he could work, take gymnastic exercises,—often without any clothing, and never with much,—participate with delight in the festivals to the gods, and enjoy the chase in the forest and field.

Thus we see that notwithstanding the Greek lived in a little country, cut up by mountains very greatly, and with rather a thin soil, yet take it all in all—mountain, wood, cliff, rock, sea, river, sky, island and ocean, all beautifully combined—it was a delightful and invigorating earth and sky which surrounded him, and stimulated him to produce the rarest grace and beauty in art.

ever produced by any people in the world. And in the festivals which he enjoyed, with music, song and dance ; in the worship of the god and goddesses ; in stately processions ; and in their games which gathered together all that would delight both body and mind, they lived almost as if their life was one continual holiday. The Greek's ideal was a beautiful soul in a beautiful body. His beautiful country no doubt greatly aided and stimulated him, as we have seen, to think much about and to work out this ideal.

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GREECE IN HER INFANCY OR THE TIME OF HOMER

“WE will travel to-day, Harold,” said the teacher, “with our imagination, not to the river Nile nor to the Phœnician land with its ships, but to Greece, a little country far to the east, jutting out from the southern coast of Europe into the Mediterranean Sea, and looking like a hand with stubby little fingers. This country is four or five days’ travel by trireme from Egypt, — Kufu’s country, — which we studied about last year; and five or six days’ travel in a Phœnician boat westward with little Hiram last year would have brought us to its green islands and lovely shores. I want to tell you about this country when it was very young and but few people living in it. We will first see it when it is a mere infant, as it were, and afterward see it grow to be a man.” Harold closed his eyes to imagine the sea, mountains, valleys and rivers, and when he opened them again he found himself alone in the loveliest valley he had ever seen. Behind him lay the sea; to the right were hills crowned with tall pine trees; on the left was a thick wood, and beyond it the blue mountain peaks touched the blue sky. Harold stopped to pick up a few acorn cups and knock a prickly green chestnut bur from the tree.

He wandered on and presently was much surprised to see a stone wall a short distance before him. He

walked in at the open gate. It was nearly dark by this time, and he did not know whether he was in a house or a barn, for he heard sounds of both animals and men; but being very tired, he lay down on one of the benches of polished stone just inside the gate and slept soundly until morning. He found his neighbors were awake, too. There were cows, a watchdog, sheep, goats, and pigs in their pens, built around the inside of the square wall; and there, too, were the rooms for the men who tended them, and rooms for the women who milked the cows and goats.

At one end of this court was a long portico with columns, which was the entrance to the real house. Harold thought he was never in such an odd-looking front yard.

A little boy of Harold's size came and stood by the side of one of the columns. He was barefoot and wore a garment thrown loosely over the shoulders, for Greece was so warm that only on colder days and near the mountains did one need much clothing. Harold joined Phoenix (for that was the boy's name), and after saying a pleasant good morning to a stranger who was folding up his bed of skins in the portico, he said, "Come with me into the doma (that was what he called the dwelling room) and I will ask my father if you may stay with me."

They passed through a dark hall into a very large open room, where there were many men, and were soon at the side of a kind-faced man, who said he would be glad to have his little son's guest remain with him. He was a tall, straight man, and his light yellow hair was arranged in long curls. He wore over his chiton (for so Phoenix called his dress) a beautiful red cloak. It

was not a cloak such as we know, but a large square piece of cloth beautifully embroidered around the edge, draped about the body and fastened on the left shoulder with a silver clasp.

Harold sat on a footstool and looked about him. In two rows on either side of the room were wooden columns which held up the roof. Near the center of the room was a large column, and leaning against it were a great number of spears, which Phoenix said would be used to attack their enemies on the other side of the mountains. At one side of the room was a fireplace built of brick. There was no chimney, but Harold did not mind the smoke, for he was eager to see what was being prepared for breakfast. Two slave women, who were captives from another valley, cooked the meat. They put pieces of beef on iron sticks and slowly roasted it over the open fire. A young girl lifted a copper kettle from the crane and stirred something that very much resembled oatmeal.

Many men were in the room. Phoenix explained that some of these were his older brothers, who were married, and who, with their families, had rooms in another part of the house, while others were guests and strangers, who sat on the hearth-stone and sought his father's protection.

"Come, Phoenix, and take my shield to the room above," said the largest and strongest of them all. It took both boys to carry it to the apartment over the doma. There were so many interesting shields, swords, helmets, greaves and spears, besides the household goods stowed away, that Harold wished to look at them all. He was given one of the prettiest chairs

to use for his own while he was there. It had a curved back all in one piece of wood, with a carved border, and with a bronze horse embedded in the center. It was a comfortable chair, although it had neither rockers nor arms. "What a fine store I could have, if all these things were mine," thought Harold.

When they came down, the door of the *doma* was opened, and there stood a gentle woman with a fine face, dressed in a long white *chiton*. She bade her son come to his breakfast. Harold followed, and when all the children were seated, a little table was set before each one. Harold enjoyed his wholesome breakfast of goat's milk and barley bread, and was too polite to seem to notice the very odd but beautifully shaped spoon and bowl given him. After breakfast they went to the large garden back of the house, where Phoenix proudly pointed out his own special young apple trees, which were bearing for the first time, the trim rows of asters and the abundant crop of beans which he had been taught to care for during the summer. Near by was a goose pond where Penelope, Phoenix's sister, was throwing bread to the geese.

She presently came to them, and they entered the house together — not the room where they first went, but the one back of that, where Harold and the others ate breakfast, the *thalium*, or women's room, as it was called. There sat the mother and the sisters of Phoenix, sewing. The mother passed from one to the other, showing one how to turn a hem and another how to arrange the colors on the border she was embroidering. Even little Penelope was taking stitches in a *chiton* which was intended for her brother's birthday, for all girls among

the early Greeks learned to sew and spin and to do all kinds of household work. Harold could not decide which was the prettiest of Phœnix's four older sisters, for they were all beautiful; but he liked Narcissa, the one with golden hair, the best, for she was the most gentle. A dark-haired little girl, not much older than Penelope, carried Narcissa's silk to her, arranged her footstool, and brought her a drink. She did not look happy, and Harold saw her wipe away the tears as she gazed toward the sea; for she remembered how, not many months ago, she was stolen from her country and brought by the Phœnician and sold to be a sewing-maid in this household. Narcissa found her weeping, and kissed her softly. Harold wondered if she would ever forget her home, and the parents and brothers and sisters from whom she had been stolen.

At dinner time the work was put away, the hunters returned, bringing a large stag, and men and women sat down in the doma. The slaves brought in jugs of wine and cases of water, and these the master mixed in an earthen urn of the most beautiful pattern. Its handles were traced with gold, and a silver dove perched on each. Small tables were brought in, and after being carefully washed, were placed, one before each person, for the Greeks never all sat at one table to dine as we do. The kettle of peas was lifted from the crane and then put into small dishes that looked like the saucers Harold had seen under his mother's flower-pots, only they were not so well shaped. The roasted pork and beef was carried to the table of the carvers, and there cut into small pieces before being served. Baskets of onions were passed around, and barley and wheat bread looked

very tempting in baskets-of golden wire. A piece of cheese, a cup of olive oil, and a bronze saucer of honey completed the food they would have for dinner. Before any one ate, a slave poured water from a golden pitcher into a basin, and each washed his hands; for since there were no forks, and spoons were little used, the fingers needed to be quite clean. Instead of using napkins they cleaned their fingers, after the meal, on pieces of dough. They drank wine, but it was well mixed with water, and the Greek was so temperate in its use that he rarely became intoxicated.

After the tables were removed and the crumbs picked up off the floor, the father took his place on a great throne-like seat covered with a fine rug. Here he sat with the other people grouped around. On one side Harold noticed a platform up high, much like the bandstand he saw in town. Here musicians sat and played upon the harps and sang the songs of the heroes — among others a song about the capture of the Golden Fleece. “This is very beautiful,” said Harold. “Oh, wait until we go to the market place and hear Homer,” said Phœnix. “I will ask my father if we may go with him.”

Just then a bugle sounded, and both boys scampered away to the outer wall. Coming over the ridge beyond the meadow, was a drove of white oxen with glistening coats, accompanied by their driver and his servants. Phœnix clapped his hands at first, but, thinking again, said, “I hope it isn’t Narcissa he is coming for.” The man proudly approached the wall, and entering the doma was presented at the throne of the chief. The next day when he went away he took Narcissa to be his wife and

left the oxen, for they were the price her father received for her. Narcissa rode a pretty gray horse as she went away. The dark-haired little slave girl whom she took with her smiled back from the donkey-wagon that held the beautiful and useful garments Narcissa and her maidens had woven.

One morning, just after breakfast, the father with several of his sons and slaves walked out into the country to oversee the men who farmed his land. The men who tended the land lived in rude but well-kept huts. The father went to the threshing floor, where they saw a servant driving a pair of oxen over the barley. Phoenix and Harold gathered up what was thrown to the side, for Phoenix might have this for his own planting. Harold became interested in a man who was using a pick to break up the ground, for the plows drawn by oxen were not much better than sharpened sticks and did not loosen the ground well. Laertes (for that was his name) spoke kindly to Harold, and pointed out his hut among the rest. He explained that the little bunch of wool which Harold noticed on Laertes' door told that a little girl baby had come to live in his home. He pointed out for Harold the road to the vineyards where the grapes were ripening, and let him pet the sheep whose coats were so carefully kept. The chariot of a nobleman, with four horses hitched abreast, passed by to the race-course; a soothsayer came muttering something about the flight of a flock of crows meaning bad luck to the olive crop; a traveler sat down to tie the cord of his sandal. The goats came up from the meadows, and the maidens came with earthen jars to milk them. Harold had had a lovely day in the country, but it was now evening and he bade farewell to

Laertes and returned with the others to the town; for although he had been so interested in the home of Phoenix that he had not noticed other houses, he was really in a small city just beginning to grow up in a beautiful valley, for at this time in Greece there were many little independent towns. The houses in each town were far apart, and many families often lived in each one.

Early the next morning the men made ready to go to the market place. There, after seeing the onions, olives, fruits, beans and melons sold, they gathered in groups around the porticoes of the market place, and the boys listened to a heated discussion of the question of waging war against a neighboring valley. Among the people Harold noticed Laertes in his coat of lion skin and asked him what he was going to say; but Phoenix quickly drew Harold aside and said that Laertes would not be allowed to speak, for he was only a laborer, and that his father and brothers and others who were noblemen would decide what wars should be waged. Just then the soothsayer whom Harold had seen that day at the farm appeared. Taking a scepter in his hands as a sign of authority, he began to speak. He said he had dreamed of a returning army and many captives, fair women and strong men, of shields and plundered gold. All listened attentively, and it was decided to make war on a neighboring city, chiefly because they were jealous of its growth, for the people of the city had given no offense. Phoenix loved to hear of war, and said that when he was a man he would go with war-chariots to every valley and make the chiefs give up their gold and silver, that he would bring home

their men and women as slaves, that he would gain the laurel crown in the race-course, and then he would be the greatest man in all Greece.

Presently there appeared in the market place a man with head slightly bent forward, with cautious step and intent face, who put his hands before him, and finding his harp, drew it to him. As his fingers moved gently over the strings, a deep silence fell all around him — it was Homer, the blind poet. “How delightful!” whispered Phoenix; “he is going to sing more about the beautiful Helen and the siege of Troy. About Achilles, the brave boy-hero, and Ajax the powerful, and wise old Nestor, and the wooden horse. We must listen, for he cannot be with us many years, and he who listens best now can best tell his sons the story. My father says many traditions have been lost because no one remembered them well enough to tell them to his sons.” Harold thought they would remember because the story was so beautiful and so beautifully sung. Homer told only a part that day, and at evening the boys repeated at home parts of what they had heard.

While Phoenix was taking his lesson in music from one of the captive princes, and learning to repeat legends and wise sayings after a trusted slave, Harold stole away and watched the older boys and men at their contests in running and leaping. They had all been trained to be great athletes, and even the poorest seemed to Harold to be very good. They all did so well he wished everybody could be awarded an olive branch, which was given only to the victor.

He liked to play with Phoenix’s little cart, and many a game of marbles and checkers they enjoyed together,

while Penelope stood by with her kitten in her arms and Phoenix's little dog bit at the marbles.

Seated after play on his beautifully shaped chair, he never tired of looking at the furniture of the domain. There were chairs, and wooden chests with ivory figures on the lids, couches, carpets and rugs, all of which had been made by hand. Near the hearth on the floor and hanging on the wall were all varieties of earthenware vessels and kettles of copper and bronze, for the Phœnicians had taught the Greeks how to make all these things. A large red earthenware vase was placed near the cupboard where the goblets stood. This vase was the prettiest in the room. It had around its top a picture of a hunter and his dogs — done in black. The figures looked rather stiff, but they were pretty, considering they had to be cut in the vase and then filled with black paint. The greatest beauty was in the shape of the vase, and in the handles, which were large and symmetrical. On the walls were great plates of brass ornamented with iron. On the great one that hung over the door to the thalium was the picture of a tower over the city wall. A woman, tall and graceful, stood there with a little baby in her arms. She was looking beseechingly into the face of a young warrior clad in armor from head to foot. Just showing beyond the wall on a hill was the army to which he seemed about to return. Harold looked so often at this picture that he would never forget it. There were many other pictures, and all interesting, and, like other pictures of ancient times, all made of metals. It is thought by many that at this time the Greeks had not yet learned to paint pictures.

On the day that the men were to start out to battle, all

assembled in the doma and prepared to offer a sacrifice to Ares, the god of war. A strong ox, with a wreath of flowers around its neck, was led in and killed before the hearth. Part of it was put upon the hearth, which was their altar, and burned. By the manner of burning and the color of the smoke, the oracles tried to tell what would be the result of the battle. Prayers were made to Ares, and in the thalium sacrifice was offered to Hestia, the goddess of the hearth, and prayers were offered that she might protect the household. Then the men, clad in armor, with bows and arrows, and slings, and spears, and shields, marched away a few miles across the mountains to fight a neighboring city; for, as I told you, one thing the Greek cities never could learn was to be friends with one another.

But Harold and Phœnix remained at home, passing many days playing marbles, jack-stones and ball, very much as boys do now, till one morning several ox carts were drawn up before the outer gate and Phœnix and Harold were delighted when they were told they might go with a farm hand on a journey to the seashore to trade with the Phœnicians. In the first cart was placed the fine linen and woolen goods that Phœnix's mother and sisters had woven. In another was wool, and in another the finest of the olives that Lærtes had brought in from the farm. Hirus, the brother of the dark-haired little slave girl, drove the oxen for Phœnix. As they lay that night on the soft wool, near the seashore, and looked up at the clear sky and the stars, Phœnix told Harold about the ships and the trade of the Phœnicians; and in the quiet night, after Phœnix was asleep, Hirus told Harold how he and his Phœnician

kinsmen had once on the sea been taken captive and sold to Phoenix's father. He said they did the finest carving and work in metals, and that the Greeks were just beginning to learn to do that kind of work. Harold at last fell asleep listening to the dark-eyed slave's stories of the wonderful work of his people — of how other kings hired them to build their temples, of how they braved the roughest sea to get tin from distant lands, and of the rich palaces of their kings. The next morning they were busy trading at the coast. The Phœnicians were there in their ships, and everybody was busy. Phoenix traded the wool plucked from his own sheep for a silver cup. When the wagons went back the next day, they were loaded with shields and spears, chairs, tapestries and rugs from the countries about Babylon; jewels and wheat from Egypt, and purple dyes, cashmere shawls and metal looking-glasses from the land of Phœnicia. Thus Harold saw how the beautiful little country of Greece learned many of its first lessons about useful and beautiful things by trading with the Phœnicians, and how the Phœnicians gathered together the things made in the countries we studied about last year — Egypt, Palestine and Babylon — and brought them westward and traded them to people who had not yet learned to make things so useful and beautiful.

By the Greeks learning all that the Phœnicians had to teach them about the alphabet, about weights and measures, about purple dye for making hangings for palaces, and robes for kings, about how to tan skins by using the root of the evergreen oak of Greece, and how to make useful things of iron, copper and silver, they became more than the simple farmers which Harold saw as he

took his trip through the country ; for they soon learned to make ships like those which the Phœnicians used, and after a time became the greatest traders on the Mediterranean Sea.

But although the Greeks at this early time were very simple and plain, yet at this very time they wrote a book, which people read with as much delight now as they did thousands of years ago. It is one of the greatest books ever written, telling us most of what we now know of early Greece, with her brave heroes and beautiful women. The book is made up of the songs of Homer, and it is called the "Iliad." Boys and girls study this book now when they go to college, and in this way, although Greece died thousands of years ago, the best things the Greeks wrote still live as fresh as ever in the life of every good scholar.

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THE YOUTH OF GREECE AND HER STRUGGLES FOR LIBERTY

PHIDIPPIDES started swiftly from Athens, "over the hills and under the dales, down pits and up peaks," reaching Sparta, a hundred and fifty miles away, in less than two days. His country was in danger, and there was not a moment to be lost. He went to ask help of the Spartans, for word had come to Athens that the Persian king, Darius, was moving straight toward the beautiful city to destroy her ; and to meet Persia, Athens would need Sparta's aid. You wonder why this great king was coming over to Greece? He was angry with the Athenians, and I will tell you why.

It was now a long time, four or five hundred years, since Homer lived, and Greece had changed in many ways. It had grown much richer, and there were now the new poets Sappho and Hesiod, and many sculptors, who made beautiful statues to represent the gods and goddesses, and ornamented the graceful Greek temples.

Every five years the people from all Greece gathered to see the Olympic games, which were held in honor of their god, Zeus. There the young men and boys jumped, ran and wrestled with one another, and those who did best received a laurel crown. The boys who won were very proud of their crowns. It was at the

games that the poets recited their new poems. Do you think that by gathering together in this way the people would understand each other better and be willing to help one another when they got into difficulty, as Athens is now?

You remember that, in Homer's time, there were little city-states scattered about in Greece separated by the hills and mountains. Well, these villages have now grown into towns and there are many more of them than in Homer's time. The people still do not live together in one government as they should, if they wish to be strong, but perhaps when Darius comes to fight Athens they will forget their little jealousies of one another and will join to protect their beautiful land. Sometimes, when these cities became crowded or the people disliked their king, they left their home-city, and sailed away as colonists to build new homes in Italy, Sicily, and far across the Ægean Sea along the coast of Asia Minor. Now, it is about something these cities in Asia Minor did that Darius, the Persian king, is angry. You do not now quite see why, but I think you will presently.

But first I must tell you another thing that was changed since Homer's time. There were no longer kings in the little states ruling the people, except at Sparta, which was the largest city in southern Greece; and this king had men called ephors to help him. At Athens, the chief city in Attica, there had been no king for a long time. Long ago the people had grown tired of having one man rule them, and had chosen men called archons, and legislators, to rule them and make their laws.

Solon was one of the wisest of these men. He had

traveled in many lands, in Egypt and Asia, was of noble birth, and kind to all the people. The rich had gotten most of the power in their hands and left the poor unprotected, but when Solon was chosen to be both archon and legislator, he made new laws to help the common people. They were glad of this, but because he did not divide the lands again as had been done before and give them a share, they were dissatisfied. But Solon saw that the people were better off than before, and hoping that they would stay so, he went away from Athens to travel again, spending, it is said, two years in travel and study—in the wiser and richer countries of the Old East.

Sometimes in the cities of this little land of Greece a nobleman who had been disappointed in not getting some office which he wanted, or who did not like the ruler, would say to the people, that if they would help him to put down the rightful ruler of the country so that he himself might rule, he would help all the people to have an easier time. A man who got the power this way was called a tyrant. I want to tell you about the tyrant Pisistratus, who seized the power after Solon went away.

Pisistratus came hurriedly driving into Athens one day, covered with blood and his mules bleeding. He told the people that his enemies had tried to kill him because he was the people's friend. This pleased the people, and they voted him a bodyguard of soldiers. With these he gained control of Athens and ruled for many years. He was a good ruler and did much to improve Athens. He built the Academy, which was something like the beautiful parks in some of our cities,

and made a fine gymnasium in it, for the boys to exercise in. He also built a temple to Athena on the Acropolis, — a great rocky hill in the center of Athens.

But after him came his two sons, and they were not so good as their father. One of them was killed, and the other, Hippias, was driven out of the country. He went to the Persian court, but we shall presently see that he came back to Greece. After Hippias, there was one more friend of the people, Cleisthenes, who did much to help Athens by giving her better laws. After him the people were ruled again by archons, and it is at this time, 490 years before Christ was born, that Phidippides ran quickly to Sparta to ask help against the Persians.

The Grecian cities on the coast of Asia Minor had been ruled for several years by the Persian king, Cyrus, who was a great and good ruler of the Persians; but a few years before this time Cyrus died, and Darius came to be the ruler. Before the Persians conquered the Greek cities in Asia Minor, these cities had been ruled by Cræsus of Lydia, the little country just east of them. He was kind to them, but the Persians, who liked to conquer all the countries about them, not only made the Greeks pay much money to them, but they had to be the Persian king's soldiers as well. Men who loved to rule themselves as dearly as the Greeks would not like this.

Darius, who now ruled over Persia, reaching from the Indus River to the Ægean Sea, found it so large that he needed many men to help him govern it. Many of the people over whom he ruled were not at all like the real Persians, but lived and dressed very differently. Darius

did not care for this, as all he wanted was that they should pay him money and fight his battles. Would these men make as good soldiers as the Greeks, do you think?

Not long before Phidippides went to Sparta, the Grecian cities in Asia Minor which Darius ruled had revolted, and asking help of Athens and Eretria, their near kinsmen, they had together burned Sardis, one of Darius' richest and finest cities in Asia Minor. This was why Darius was so angry with Athens. He soon punished the colonies on the coast, and then shot an arrow toward Athens, to show that he meant to punish her next, but lest he forget (for he had many things to do in his great empire), he had a slave say to him each day at dinner, "Master, remember the Athenians"; and now he was getting ready to remember them. He had sent heralds to the different Grecian cities, bidding them send him "earth and water" as a sign that they would serve him. Most of the states had done so, but Athens had thrown the herald who came to her into a pit, and Sparta had thrown hers into a well. You may be sure a great king, ruling a vast empire, would feel very angry to have a little country like Greece treat his messengers in this way.

When his army was ready, he sent it across the Ægean Sea, toward Athens. As soon as Athens heard that the Persians were coming she sent Phidippides, the fleet-footed, as I have already told you, to Sparta for help; but Sparta could send no aid because the moon was not yet full, and it was against her law to start to battle before the full moon; so Athens was left to meet the enemy alone, but she did it bravely.

When the Persians reached Greece and landed at Marathon, led by the traitor Hippias (you remember who he was, do you not?), they found a little army of the Athenians gathered upon the hillside back of Marathon, eighteen or twenty miles northeast of Athens, under the Athenian general, Miltiades, ready to meet them. Without waiting for the Persians to begin the attack, the Athenians, singing, rushed down into the plain on the enemy so furiously that the Persians became frightened and confused, but not so the Greeks, who fought until the Persians turned and fled to their ships. The Greeks followed and destroyed many as they tried to get into their boats. One brave Greek seized a boat and held it fast till his hand was cut off.

Marathon was a great victory, and the Athenians were very proud of it. Just as the battle was over, the Spartans came up, but they were too late to help drive the Persians away. The Athenians had fought the great battle almost alone, and in after years the thought of it led them to do just as great things.

Miltiades did not let his victorious army camp on the battlefield that night and enjoy a feast of the many good things which the Persians left, but marched his soldiers across the country eighteen miles, without a halt, back to Athens. He thought that the Persians would next try to capture the city. The tired soldiers had only just reached home when they saw the Persians sail into the bay near Athens; but when the enemy saw the same brave men who had the day before defeated them, ready to fight again, they sailed away to their own country in Asia as fast as they could.

After the Persians were gone, Miltiades had the

brazen arms and shields which had been captured from them melted and made into a statue of the goddess Athena and placed on the Acropolis. Darius was so sure that he could defeat the Greeks that he had brought a great block of marble along to put up in the city as a monument to celebrate his victory ; but it was used for a different purpose, for Phidias, the great Grecian sculptor, made a beautiful statue from it.

The Athenians thought they had driven the Persians away forever, but there was one wise man in Greece — Themistocles — who did not think so. He thought that they would come again, so he urged the Athenians to build a great many new ships by taxing themselves and from the money of their gold mines, for there were excellent gold mines near Athens. Another wise and good man, called Aristides, thought they did not need any more ships and that it would be better to give the money to the people. Some of the people thought as Aristides, and others wanted to have the ships built. At last they saw that one of the men, in order to keep peace in the little Athenian state, must be sent away ; so all the people gathered in Athens one day, and each wrote on a shell the name of the man he wished to send away. When they counted the names, it was found that there were six thousand shells for Aristides, which meant that he must leave his home and go into another country. This was called *ostracism*. It took this name from the name of the shell, or tablet, upon which the vote was written. Themistocles then went on building the ships until the Greeks had a large fleet.

While the Greeks were building their ships, Darius was getting another army ready to come back to Greece.

He was so certain he could conquer the Greeks that he was going to try again.

You see he did not know that, even if there were not many Greeks, they were very brave and had been well trained for war. He did not know what excellent training the Greeks obtained in their gymnasiums at Athens and how the Spartan boys by severe training, gathering reeds for their own rough beds, hunting on the mountains, eating coarse food and having to go bare-foot winter and summer, became the best soldiers of the world in their time. The Spartan women, too, were often as brave as the men. They said to their sons, "Bring home your shield or come home on it," which meant that they must never give up to the enemy. They must either conquer him or die fighting him. The Athenians did not train their children to fight quite so well as Sparta did, but they knew how to make good plans to capture the enemy. Would these Grecians who ruled themselves and loved their homes and children, their little farms and gods, fight better than the Persian soldiers, who were hired to fight, and fought only for the king?

Darius had gathered together only part of the second army with which he meant to conquer Greece when he died, and his son Xerxes took his place. Xerxes did not want to fight the Greeks, but his nobles wished him to do so; so, after great preparations, he concluded to lead the army himself.

In gathering together his army he sent heralds all over his vast country to tell the people to make ready for war. For eight long years he gathered together his soldiers, made armor and collected food, built roads

and trained his men. Would not you think he could bring together a large army in eight years? When they were all gathered, they spent the winter in and about the city of Sardis in Asia Minor, which the Persians had built up again after the Greeks had burnt it.

Early in the spring 480 years before Christ, Xerxes started toward Greece with his great army, but it was a motley looking mass of men. The king rode in his chariot, which was drawn by eight white horses. In his gorgeous dress and chariot it must have been a beautiful sight. On either side of Xerxes were his best soldiers, the Immortals. Those who fought on foot wore coats of mail made of metal or quilted linen, which covered all the body except the head. They had also shields made of wicker-work, which were set in front of them, from behind which they shot with bow and arrow. Those who rode on horseback had coats of mail to cover the entire body, and these men carried a sword and knife for weapons. But besides the Immortals there were many who could not fight so well. Some were dressed in leopard skins and carried bows made of the ribs of palm leaves. Their arrows were reeds tipped with small, sharp stones, and some had only clubs with which to fight. Others had a lasso and long knife, while still others had short darts and knives. Some of the wilder tribes tried to protect their heads with wooden hats, but had no protection whatever for their bodies.

Xerxes, with his mighty army, marched westward across the country to the Hellespont, where he had had a bridge of boats built for his army to cross on.

It took a long time for all the soldiers to cross, but at last they were all over and marched toward Greece.

While Xerxes was leading this part of his army around to the north, the Persian fleet had crossed the Ægean Sea to help him capture the Grecians.

When the Athenians heard that Xerxes was coming, they were filled with fear. Miltiades, who had led them at Marathon, was dead, and they did not know who could lead them to victory now. Finally they sent for Aristides, who, you remember, had been sent away by ostracism. Runners were sent from Athens all over Greece to ask aid of the different states, but nearly all the people were at the Olympic games. Finally the Spartans promised to send some soldiers to the narrow pass of Thermop'ylæ, which was a narrow road, just wide enough for a chariot to creep between the mountains and the sea, leading into central Greece. So Leonidas, with three hundred of the bravest Spartans and seven hundred Thespians, stationed himself there to meet the Persians.

Leonidas had not been at the pass long before Xerxes came. When Xerxes saw so few men, he sent a messenger to ask the Spartans to give up their arms. Leonidas sent him word to "come and take them." Then Leonidas and his men put on their finest armor, combed their long hair, and played at games in the sunshine. Xerxes thought the Greeks were crazy when he saw them combing their long hair, but a traitor Spartan in Xerxes' camp told him they always did so before a dangerous battle, and it did not mean they were careless but determined to fight to the last. Xerxes then sent some of his troops against them, but they had to fall back; this happened again and again, and perhaps

Leonidas could have kept the Persians back until the rest of the Greeks returned from the games, had not a traitor gone to Xerxes and for money offered to show him a path which led over the mountains and behind Leonidas, who had placed only a few men to guard it.

Led by the traitor, the Persians came to the guards of the path, whom they soon killed, and then they marched down the mountain side toward Leonidas. It was yet early morning, and there was still time for all the Greeks to escape. Leonidas told his men that all might go except the Spartans. "We," said he, "must stay." Yet he knew that all who remained would be killed. The Thespians, who lived in a little city not far away, however, refused to go. They were brave, too. All day long this handful of men, clothed in brass from head to foot, and armed with spears, fought against the mighty Persian hosts, and at night not one of Leonidas' brave men was left. This, as I have told you, was just ten years after the battle of Marathon and four hundred and eighty years before the birth of Christ. It looked discouraging when the mighty Persian host marched through the pass and came on toward Athens. Do you think the Persians will now conquer Greece?

When the Persians had gained the victory at Thermopylæ, Xerxes, as I said, marched on toward Athens. The people of that city fled, and not knowing what to do they asked advice of their god, Apollo, at Delphi. The answer was, "The wooden walls will defend you and your children." The Greeks were not sure what this meant, but Themistocles said it meant for them to go into their ships, which you remember he had already persuaded the Athenians to build.

All the women and children were put on ships and sent away from Athens to the southern part of Greece; then the warriors made the rest of the ships ready to fight in the bay of Salamis. The people had just left the city when Xerxes marched into Athens and burned it. His ships had not helped him much yet, but he thought they could surely defeat the little Greek fleet which he saw in the bay of Salamis, west of Athens, so he had a throne built on a mountain, not far from Salamis, that he might watch the battle.

The Greeks fought so bravely and so well that they cut the Persian fleet all to pieces. Xerxes became frightened, and taking most of his army, fled to Persia. He left quite a large number, however, in Greece, under his general, Mardonius; and not very long after, the Greeks fought another battle with him at Plateæ. In this battle the Greeks were completely successful; and when Mardonius saw that he was defeated, he ran away with the men he had left, leaving great riches on the battlefield. The Greeks were glad to see him leave for Persia, for they thought that the Persians would never come again.

Thus, you see, this brave little country had defeated a country forty times as large, and by doing so prevented a king who cared nothing for common people from crushing out the liberty-loving Greeks. It made them very proud of themselves, and made them feel as if they could do great deeds. If the little city-states of Greece could now have been less selfish, and had all worked together, they might have done even more than they did. It was a pity they never could learn to work together. But even as it was, Athens now grew rapidly

and did wonderful things, and of these things we will next study.

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A VISIT TO ATHENS WHEN GREECE WAS IN HER GREATEST BEAUTY

WHEN the Persians were at last driven away from Greece the people had time to look around and see what had been done to their country. Do you not think it must have been discouraging for them to come back and find their homes and temples all burned down? They must now begin all over and make a new city. It was surprising to see how quickly this was done.

One thing that helped them make Athens more beautiful than it had ever been before was this very war. Let me tell you how this was. All those cities in the Ægean Sea and in Asia Minor that we have spoken of were now free from Persia, but they were still afraid of the great Persian king. They thought Athens the strongest city of Greece, and wanted her to help them. So Athens and about two hundred of the cities around and in the Ægean Sea joined in a league, with Athens at the head. Another league was formed of the cities in southern Greece with Sparta at the head. Once a year men from each of these leagues met on the island of Delos to worship and to talk over important things about the union. If any of the cities had warships, they gave them to Athens to use; or if they had none, they gave money each year, and Athens built ships with it. This money was kept in Apollo's

temple, on the island of Delos, and the temple grew very rich. But after a while Athens had as many ships as she thought she needed, and as the Persians did not come back again, she began to use this money to build up her own city. Thus you see how this war helped to make Athens more beautiful than she had ever been before. Besides making her people free and proud of their city, it gave them plenty of money to use.

I want to tell you now about a great man who lived in Athens at this time, and did more than any one else to make the city great and beautiful. His name was Pericles. He was a very handsome man, but that is not why we remember him. He was such a fine speaker that he generally made the Athenians believe what he said, and he easily led them to do what he wanted them to do. But even that is not the great thing. It is because he got them to do so many wise things and made Athens great as well as himself, that we remember him. Pericles had many wonderful buildings erected; some of them I want to tell you about. I wish I might take you there and let you see them all as they were. If we could really go to Athens, we could see only the ruins of many of them, and often only the places where some stood; for you must remember that Pericles has been dead more than two thousand years, and the beautiful buildings he had built are, many of them, crumbling to pieces, and some of them are entirely gone. Since we cannot see them, let us, with the help of our pictures and what I can tell you from books I have read, try to get some idea of what Athens was like when Pericles lived.

You remember the Acropolis, of course, but you

would hardly know it now. You must imagine it in the southwestern part of the city, a steep, high hill a thousand feet long and five hundred wide, with walls around the top to make it still steeper, so that no enemy could climb up the sides. Pericles had a flight of steps built up on the west side. They were seventy-one feet wide, rose by a gentle slope upward and were easy to climb.

Let us imagine ourselves at the foot of these steps, ready to go up and look at Athens in all her beauty. Can you think how it would really seem to be there, with marble buildings and statues all around us? Now we will climb the steps, and when we come to the top we will pass into what they call a colonnade, which is much like a long path, bordered with beautiful columns and covered over; in fact, it was just two long rows of tall, beautiful columns holding up a roof. The gateways opening into this colonnade were called the Propylæa, and the Greeks were very proud of them, for they formed most beautiful openings leading up to the doors of the temples.

After we pass through the Propylæa, we find ourselves on top of the Acropolis, facing the east, for we came up the west side. Almost in front of us is a great image of Athena, who, you remember, was Athens' best-loved goddess. This image, or statue, as it was called, was so tall that men far out at sea, miles away from Athens, could see it. It made the Athenians very happy to feel that Athena was thus watching over them and ready to help them. On our right hand, still facing east, was the most beautiful temple of Greece, and indeed, though there have been many greater ones, there has never been another one built in the world quite so graceful and pleasing. The pictures I have for you

to see will give you a better idea of how it looked than my words will. It was built in honor of and as the home of Athena, and was called the Parthenon. It was 226 feet long, 101 feet wide, and it took sixteen years to build it. A little distance away, it looks as if it were mostly rows of columns and not much building, but there are two large rooms, which are surrounded by the columns you see, — one is used in which to store the gold belonging to the Delian league of which I told you a little while ago. It is kept in Athens now, instead of at Delos. In the second room is one of the most beautiful statues that was ever made. You would know right away it was Athena, by her helmet and shield and the serpent coiled at her feet. It was made of ivory and gold, by Phidias, one of the very greatest artists of the world, who could carve marble or ivory into most beautiful shapes of men, women and animals. In many places on the Parthenon we can find Phidias' work. Here at the end, right under the roof, is some, and inside, clear around the rooms I told you of, is a broad strip of carved work which he did. Over on another part of the Acropolis is another very beautiful temple, called the Erechtheum, because it was built for the god Erechtheus. One odd as well as beautiful part of it was the porches, which instead of pillars to hold them up had figures of beautiful maidens carved in stone. You can see them here in the picture. We could stay a long time on the Acropolis, because, though not very large, it has a great many things to see; but let us pass again through the Propylæa, down the steps and into the city, for I want you to see some other wonderful things which Pericles gave to Athens.

You will be interested in what the boys of Athens are doing, so I will take you now to a gymnasium, for the Greeks loved a straight, healthy body quite as much as a beautiful building or statue. Pericles was one who believed that Athens needed strong, brave, perfect men, and the best way he knew to get them was to train together both the bodies and minds of the boys. So he did all he could to make their gymnasiums beautiful, and fitted them up with everything they needed in their exercises. They were all outside the city, so we will have to leave Athens to see them. All the Athenian boys are sent to the gymnasium as soon as they are old enough, and they spend the whole day, from sunrise to sunset, there. What do they all do there? I cannot begin to tell you all of it. They have teachers, who teach them the different exercises that are to make them strong and manly as well as beautiful; and the Greeks believed that to have a beautiful mind one must have also a beautiful body. They are stripped in the gymnasium of all their clothing, for the Athenian boys must learn to bear the hot sun or the cold winds without flinching; but you remember that the climate of Greece was generally very delightful, neither very cold nor very hot. In one part of the gymnasium is a race course, sprinkled several inches deep with loose sand, where the boys race with each other; not very easy work, do you think? The sand is put there on purpose to make it hard for them to run. In another place you see boys getting ready to wrestle; their bodies are oiled, then sprinkled over with fine sand, so they can hold each other better. This is rough work, but it exercises the whole body, and so is good for health and strength. We must not stop to see

the other work now, but I may tell you that besides these exercises they are taught among others to box, throw the spear, jump, wrestle and run races. But the Greeks did not like a man who could use only his body and not his mind, so they wanted their boys taught more than bodily exercise. All around three sides of the gymnasium were halls, with seats in them, where people could sit and talk. If you come with me to one of these halls, you will see one of the most interesting things in Greece, and I believe you will think it a fine kind of school. Here is a group of boys gathered around a man who is talking to them in a very plain, friendly way. Does that look like a school? Not much like our schools, you will say. Before we join the group I will tell you a little about the teacher, so you will understand better what they are doing. He is one of the men whom the Greeks call philosophers, which means *lovers of knowledge*. These men spend their lives trying to find out the truth about everything. They wish to know how the world came to be, what men ought to live for, and how a man should act in order that his life may be made best worth living. They meet the boys and young men and talk about these things with them. The boys ask them questions, and they answer the best they can, and ask questions of the boys in turn. These philosophers, especially those like the one I am going to tell you about, because they thought so much of simple life and were interested in common plain people wherever they met them, were much like our great Lincoln. Now we will go and see what this group is talking about. You must not laugh at the odd look of the teacher. He does not look like

a Greek, for he is very ugly. His body is heavy and not at all a good shape, his nose is flat, and his eyes bulge out, and roll about in a very strange way. He is not at all well dressed, but these boys all seem to love him dearly; and after we listen a while and hear his fine lesson, showing that the beauty which springs from a well-trained mind is the greatest and truest beauty one can have, you forget how ugly he is, and wish you were an Athenian boy, and might come, when your lesson in the gymnasium is over, and talk to this wonderful man. Do you know the name of this great teacher? It is Socrates, the greatest philosopher of Greece. We must not think when we leave the gymnasium and go back to the city we shall not see Socrates again, for he is everywhere, from day to day, — in the streets or wherever he finds young men ready to listen and to talk about temperance, or play, or oratory, or eloquence, or any question about how to get most pleasure and profit out of life. He begins always by saying something that causes those who hear him to listen and think, and before they know it he has them taking a lively part in the discussion. As you cannot stay long in Athens, I will tell you, before we go on, what is to become of Socrates at last. It is very sad. He is never afraid to tell people when they are wrong; and he thinks many things men do are wrong, and tells them so. For this reason many people dislike him, and finally they say that he does not truly worship the Greek gods, and that he teaches the young men bad habits, because some of his pupils are very bad men. This is not because of what Socrates teaches them, but because they do not follow what he teaches. But the people do not believe

this, and they say he must die. So they compel him to drink a cup of poison, and he takes it very bravely, with his sorrowing pupils about him, calmly teaching them to the very last how to live a true life in this world, and giving them some of the best reasons for believing in a life after death.

Where shall we go next? I wonder if you would not like to see where the laws of Athens are made. Come, then, let us see which way to go. We can always find the Acropolis, so let us start from there. We go about a quarter of a mile west, when we come to a large platform which has been built in an open square. It is called the Pnyx. Here all the citizens of Athens who are over eighteen years of age meet and pass laws for the city; for Athens is a democracy now, in Pericles' time, and all the people help to rule the little state. There is a meeting of the Assembly, as it is called, about forty times a year, or oftener, if it is needed. On Assembly days the citizens meet by daybreak, for the Athenians believe in getting up early. Sacrifices are offered to the gods first, then the omens are taken, and then business begins. Some man is leader, and he rules the meeting for that day. Socrates was often leader of the Assembly and often kept the people from doing hasty and wrong things. Any one has a right to talk in this meeting, only he must come out in front and stand on a large block of stone while he talks. This is called the "bema stone." Some one proposes something which he wants the people to do. To-day they are to decide whether or not they shall pay the citizens who come to the Assembly to vote. Some are against it, saying that those who love their country should serve it

without pay ; others are for it, saying that only the rich people can afford to give their time. So the discussion goes on, each one as he speaks coming forward and mounting the bema stone. Finally Pericles comes forward to speak, and all are eager to hear. He speaks in favor of paying the citizens, not only for attending the Assembly, but also favors giving tickets to the theater to those who could not afford to buy them ; for the theater to the Greek was a great source of education, and Pericles wished everybody to have an equal chance for education ; so finally the vote is taken, and they decide to pay the citizens for serving on juries, attending the Assembly and the like, and also to give the people tickets to the theater. A government in which all the people come together like this and discuss matters and decide them is called a pure democracy. You notice they vote by holding up their hands,—that is one reason they never hold meetings after dark. They have no good way of lighting as we have. Did you know that the man who proposed the law they were discussing to-day was not just an ordinary member of the Assembly ? He is what is called a Councilor. The Council is made up of five hundred men from the different tribes. These men meet every day and talk over laws, and the Assembly can vote only on the questions which the Council has already talked over. The man who ruled the Assembly was also appointed by the Council.

I told you the Council met every day. That is not quite right. Twice a year they have no meetings ; those are the feast times of the year. One thing about these feast times you must see before you leave Athens.

We will go to the Acropolis again and pass around

to the southwest side, and look at the great Greek theater. Does it not remind you of the way the amphitheater at the fair is built? But there is much difference; here the seats are steps cut in the rocky hillside, and are made of marble. They are arranged in a half-circle, and down on the level ground is what we would call the stage, where the singing and acting took place.

The Greeks did not go to the theater just to have a pleasant time, as we do. It was like going to church to them. They did it in honor of their gods. This one where we now are is built in honor of Dionysius, one of their gods. Men who write plays have them acted at these feast times, and there are judges to see which one is the best. Before daylight on feast days people begin coming to the theater to get good seats. The great people and officers and judges, have special seats. The people bring fruit and cakes along for lunch, for they expect to stay all day. The play begins, and everybody listens very closely. The actors do not have a very easy time unless they are very good, for if they so much as pronounce a word wrong, the people hiss at them and pelt them with figs and raisins. But if they are pleased, they show it just as plainly. After one part of a play is finished, the people rest a little, then another one begins, and so on all day long. Nearly every one in Athens is there: think what a large place this theater is! It would hold thirty thousand people. It is not easy for the actors to speak so as to be heard by so many people in the open air, and they use a kind of speaking trumpet to speak through; then they wear what they call masks, which are like false faces and cover their heads entirely. With these masks

they can make themselves look like any one they choose. They are so far away from many of the people that they look very small, so they wear shoes with very thick soles and use a great many ways of making themselves look large. Some of the greatest Greek poets wrote plays to be acted in this theater; and we read and study to-day in the colleges in our country, the very plays these Greeks are going to see.

There are many more things it would delight us to see in Athens, but there is one thing you must yet see in Greece before we leave it. Afterward you may take these books and read about them for yourselves.

In the southwestern part of Greece, near the shore of the sea, in a little river valley, is a place called Olympia, in the country of Elis, which every Greek knew about. Every fourth year, from all over Greece, people went to Olympia for the games. They came in the very hottest part of summer, in what we would call July or August, though the Greeks did not have those names for months. During the time of these games no Greek state could be at war with another, and Elis was to be protected by all. The roads that led to Olympia were repaired and made safe for travelers. You remember, at the time of the battles of Marathon and Thermopylæ, the Spartans would hardly send help because they were then holding their games. Like the plays at the theater, these games were in honor of a god. Those at Olympia were in honor of Zeus, the king of gods. There was no real town at Olympia, with hotels or places for the people to stay in, so the crowds lived in tents during the games. They came to Olympia from all over Greece, the islands of the

Ægean, Asia Minor, Italy, everywhere that Greeks were to be found. They brought animals with them to sacrifice to the gods. Now we will imagine we have gone to the games. We are not the first ones there, for people whose friends are going to take part have been here a month or so already, and the people who are to be in the games have been here ten months already, practicing in the gymnasium at Olympia. On the eleventh day of the month the games begin. We must be on hand early if we get a place. It will be a long day, the sun is hot, and it is dusty. We must not wear hats, because it is not thought respectful to the gods to wear hats at these games. This first day sacrifices of oxen and sheep and goats are to be offered to the gods, and the people who are to take part are to draw lots, and thus decide when their time comes. Very little else will be done on this day. The second day the boys have their games, and run and wrestle and box and do many of the things they have been taught in the gymnasiums at home. But the third day is the great day, for then the men have their contests. They do about the same things that the boys did, only ever so much better. Thus the games continue for another day; then on the fifth day there will be many processions and feasts for the victors. Those who win are shown the highest possible honor, for to win in the Olympian games is thought to be the greatest thing a Greek can do. The winners are crowned with branches of olive, cut with a golden knife by a lad from the sacred wild-olive tree of Olympia, and palm branches are placed within their hands. They are then shown to the people while their names are proclaimed aloud by a herald,

and their fathers' names also, and the country from which they come. When they go home, they are treated with the highest honor. A piece of the city wall is torn down, so they need not come in like common people, and to show that if all the citizens were as strong as the victor, the city would not need walls; their statues will be put up in the market place, and all the rest of their lives they will be treated with the greatest respect.

Do the Athenians ever work, you ask, or do they spend all their time in the gymnasiums, theater, and games? Well, the real Athenian does not do much work, for the work on the farms and in the city is done mostly by slaves. Greece did not have so many slaves at first in the time of Homer, or even when she was fighting her brave battles with Persia, and what slaves she did have had a pretty easy time; but in the time of Pericles there are perhaps ten slaves to every freeman, and the story of how they lived would be very sad indeed. The Athenian thinks it is his chief work to make the laws, write poems, carve statues, build temples, attend games and fight the battles of Athens, not to plow her fields or row her triremes.

Now our short visit to Athens is over, but we shall yet study about some of the great men of Greece in Pericles' time. We have seen her at the time when she was most beautiful, for before Pericles died a dreadful war broke out between Athens and Sparta, which lasted thirty years; and at the end of that time Athens was forced to tear down her walls, give up her ships, and was never again the ruler of Greece. But we have seen in this little visit many of the beautiful things which Athens made; and though Athens is soon overcome by

other rulers, the sculpture and architecture and poetry and philosophy which she worked out so carefully and so wisely was not lost but spread out all over the Eastern world by Alexander. This we will presently study about; and finally in the sixth grade, when we study the Renaissance, we shall see how all this beauty was carried westward into Europe. And we shall further see in the eighth grade how we, in America, when we build a beautiful building, or place a statue in our homes, or in a public library, or museum, or schoolroom, or when we paint a beautiful picture, or write a fine poem, or make our own bodies straight and strong, and fit places for the growth of fine minds, that we have learned how to do very much of all this from these happy, free, art-loving Greeks. The little country of Greece did not teach as great a lesson of religion as the Jews taught, or trade over so much of the world as little Phœnicia, but they taught lessons of how to think and speak clearly, and how to carve, build and write so beautifully that the whole world still turns to Greece as its greatest teacher in these things.

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Study the biographies of Pericles, Phidias and Socrates.

THE STORY OF ALEXANDER THE GREAT

WHAT do you think became of Athens, with all its beauty, which Pericles loved so well?

I will tell you. Just two years before Pericles died, that is, 431 years before Christ, Athens and Sparta and the other states of Greece began to fight each other as they often had done before, and for nearly a hundred years they quarreled most of the time. So many battles were fought that in the end all the states had become very weak and were without power, for they had lost a large number of their best men. Just then, for almost the first time, they began to hear of Macedonia.

Macedonia was a mountainous country about twice as far north of Athens as Sparta was southwest of it. Its people were Greeks, too, but in many ways they were not like the Greeks of Athens and Sparta.

Why had Macedonia not been heard of before? It was because its people still lived in country tribes and had not learned to live in cities. They did not have fine large temples for their gods until many years after the Athenians had. Great forests covered most of the country, and the people lived in rude houses and fed their few sheep on the mountain sides. They were fond of hunting, and often had to fight the wild beasts which came to steal away their sheep.

No boy could sit at the table with men until he had killed a wild boar, and every one that had not yet killed a foe must wear a rope around his body to show he was not yet free. Such wild life, and such struggles as these, made them brave and warlike, and they became most excellent fighters.

Once the Macedonians fought with Thebes and were overcome, and the people of Thebes made the king of Macedonia give them his little son Philip as a pledge that he would not trouble them again. While Philip was growing up at Thebes, he found out that the Greek cities were very jealous of each other, and kept fighting and trying to destroy each other.

When at last Philip's father died and Philip was allowed to go back home to be the king of Macedonia, he began to train his hardy, rough shepherds to fight. He taught them what he had learned at Thebes. He formed what was called a phalanx. Each soldier in the phalanx carried a light shield and a spear twenty-one feet long. When they advanced, they were taught to place their shields together, somewhat like the scales on a fish, so as to form a wall, and they stood in rows, one behind another, sixteen men deep. Each soldier grasped the spear six feet from the front end, thrusting it forward just over the shoulders of those who stood before him; thus each man in the front row had four spears pointing before him.

Philip had seen how weak the Greek cities had become by their long wars, for they never learned to be true friends of one another; so he decided he would make war upon them, and in this way become ruler of all the Greeks.

Athens and Sparta and Thebes and all the rest of the Greek cities ceased quarreling for a little time, and united when they saw Philip coming; but in one great battle he defeated them all, and they were forced to choose him as their leader. So at last, you see, the Greek cities were no longer free, but all had become a part of Macedonia, and Philip was king over all of them.

Philip now asked them to join with him in making war on their old enemy Persia, who, you remember, had fought Greece, and burnt Athens to the ground about one hundred and fifty years before this time. He began to get his soldiers ready to start. Soon after this he was holding a great feast and games on his daughter's wedding day, and in the midst of the rejoicing he was murdered.

His son Alexander now became king. Alexander was only twenty years old, but he soon showed that he was even a greater king than his father had been. Two years before, when he was only eighteen, he had fought in the great battle in which the Macedonians had overcome the other Greeks, and his father had praised him for his bravery.

When he was thirteen, a beautiful but wild and fiery horse was brought to his father's court. None of the king's men could manage it, so King Philip had ordered them to take it away, when Alexander said, "I could manage that horse better than those men do." Philip, hearing him say it, let him try. Alexander saw the horse was afraid of its shadow. So he turned the horse directly toward the sun, in order that it might not see the shadow. He stroked it gently, and soon it became very quiet. Then he gave a quick leap and

was on the horse's back. At first it tried to throw him off, but Alexander managed it so well that soon he was riding about as if it were an old and gentle horse. He was very fond of it, and named it Bucephalus. In later years Bucephalus carried him safely through many battles, and at last, when the faithful animal became old and died, Alexander built a city and named it Bucephalia.

Alexander was not only brave, but he was also studious. His father got for him the best teachers that could be found. He sent for Aristotle, the wisest man in all Greece. The boy loved Aristotle and studied hard. He thought there was nothing too hard for him to learn, but he liked the "Iliad" best of all, for it told of wars and the old Trojan and Greek heroes. It is said he knew it all by heart.

While he was yet a boy, the king of Persia sent some men to Philip on a matter of business, but Philip did not happen to be at home. So Alexander had to entertain the men. Although a boy, he surprised them by the intelligent questions he asked about Persia. He wanted to know how far they had come, and if the roads were good; how large was the king's army, and whether the people liked him, and many other things like these.

Once, when he heard that his father had captured another city, he said to his playmates, "My father will go on until he has conquered all the cities, and there will be none left for us to take when I am king."

But as I have said, Philip was killed when Alexander was only twenty. Alexander soon showed that he could manage a state as well as he had managed Bucephalus. Because he was so young, the Greeks whom his father

had conquered thought they could easily win back their freedom. But Alexander marched swiftly from one end of his kingdom to the other, overcoming them everywhere, and soon things were quiet again. Then he decided to take up his father's plan of conquering Persia.

Very soon he had gathered an army of about thirty thousand and was ready to start. Soon they had reached the Hellespont and were ready to cross into Asia. Here is where Xerxes had crossed into Europe on his bridge of boats one hundred and fifty years before, when he came with a million men to conquer Greece. Alexander is now crossing to conquer Persia.

But can he do it? Persia is fifty times as large as Macedonia, including all Greece, and has an army more than twenty times as large as Alexander's. But you remember the Macedonian phalanx. We are now to see if a small army with a brave leader like Alexander is more powerful than a large army with a poor leader like Darius, the king of Persia.

Soon they crossed the Hellespont. Alexander himself guided one of the vessels, and when they came near the shore he hurled his spear into the bank, to show his men how he aimed to conquer Persia. He was the first one to jump ashore; and how he must have felt, for now he was in the land of Troy,—the land of the hero Achilles, the warrior whom he had worshiped from childhood, and whom he loved to think he was like,—the land of Paris and Helen and old King Priam, the heroes of whom Homer had sung.

He went to the spot where the proud city of Troy had stood so long ago. He found the places where it was

said Achilles had fought and where he lay buried. In order to show him honor, Alexander told his men to celebrate the games. So all the warriors put aside, for a few days, thoughts of war and danger, and enjoyed themselves as they used to do in the gymnasium at home. Through all the years of marching and fighting Alexander never forgot the games his soldiers knew and loved, and often they laid aside the dangers of war, and by hunting, the theater, and the gymnastic sports, enjoyed themselves in the camp. But Alexander did more than this, for he ordered a new city to be built where Troy had once stood, and he named it Ilium in honor of the old city and his most treasured book, the "Iliad."

Alexander longed to fight as the ancient Greeks at Troy had fought. He wanted to win a glorious victory. His wishes were soon to be granted, for he had not gone far eastward when he came to the Granicus River, in Asia Minor, where the Persian army was placed, so that he must drive them away if he wished to cross.

The Macedonian king did not hesitate. He mounted his horse and asked the men to remember how well they had fought for his father. The command was given for the battle to begin, when on they went, through the valley and river, singing the battle hymn. Alexander was in the thickest of the fight. His lance was broken. He was hit on the head by a sword, and a piece of his helmet was broken. He would certainly have been killed, had not his friend Clitus rushed to his aid and saved his life. In spite of the size of the Persian army, he completely scattered all of it and won a great victory. By one battle he had freed all of the Greek cities in Asia Minor.

Marching on, Alexander came to the city of Gordium, once the home of greedy, rich King Midas, who wanted everything he touched to be turned to gold. In a temple the people showed him a wagon to which the yoke was fastened by a knotted cord, and they told him that whoever would untie it should become ruler of all Asia. Alexander tried to unfasten it as many others had done; but when he found it was very difficult, he drew his sword and cut the string, and so it came off.

Soon he reached the Issus River, near the northeast angle of the Mediterranean Sea, and found out that Darius himself was coming with a large army to fight him. This is just what Alexander wanted.

What a splendid sight the Persian army made as it marched along! First came the silver altar, bearing the sacred fire; then came youths, one for each day in the year, in front of the chariot of the sun, drawn by white horses. On the chariot sat the king, wearing a fine purple mantle, containing many precious stones. Around him on every side were his soldiers, many of them wearing robes glittering with gold and carrying silver-handled lances.

Then they began to fight. The battle was sharp and Alexander was wounded; but as usual he won the victory. Darius soon saw that the Persians were beaten, so he jumped on a horse and hurried away to escape with his life, leaving behind his wife, his mother and children, as well as his purple mantle. But Alexander was not cruel to his fair prisoners, and Darius' own mother said she was treated better by her kingly captor than she had been by Darius himself.

That night Alexander ate the supper which had been

prepared for Darius, and slept in Darius' tent. He and his plain Macedonian soldiers were surprised at the many fine things they had captured. There were dishes and pitchers and bath-tubs of solid gold, wondrously made. The odors of spices and myrrh sweetened the king's tent. Fine carpets and rugs were there in great abundance; and, what pleased the soldiers greatly, they found a large pile of Persian money.

The Greeks now entered Phoenicia, the land where stood the city of Tyre. You remember last year you learned how the merchants from Tyre sailed over all the seas trading with the different countries, carrying the goods from one place to another. In this way the people became very rich and proud and had built around the edge of their island-city a wall one hundred and fifty feet high, made out of large stones, accurately joined and tightly cemented. On the shore, a half mile away, stood the old city. They thought they would be forever safe behind the walls of their new city; and well they might, for once Nebuchadnezzar of Babylon, with a great army, had tried thirteen years to capture it and had failed. But Nebuchadnezzar was not an Alexander.

The Tyrians did not wish the Greek army to enter their city, so they left all the houses on the shore in the old town and shut themselves behind the great walls on the island-city. Alexander had no fear that he would not be able to capture it, but how was he to get over the half mile of water which extended between the coast and the city?

He decided to build a road out through the water to the island. So he tore down the houses on the shore

and brought down trees from Mt. Lebanon near by, and tumbled rocks, wood, dirt and all — a whole forest and a whole city — into the sea, making a path two hundred feet wide, reaching from the shore to the walls. The Tyrians tried to tear up the way, but the Greek soldiers quickly repaired it every time it was torn down.

But how will the Greeks break down the walls when they get to them? Will they use cannon to break them to pieces, as we would? No, indeed, they will not; for in that day, and for almost two thousand years afterward, there were no cannon, and gunpowder was not known.

They tried to dig holes under the sides of the wall so as to cause it to fall, but the Tyrians threw down stones and poured kettles of hot oil upon the men who were digging and drove them away. Then the soldiers built huge battering-rams with which to batter the walls to pieces. A battering-ram is a large pole, thicker and longer than the largest telegraph pole, the end of which is covered with a head of hard iron. The pole is hung on a chain in a frame, so it may be moved back and forth lengthwise, heavily battering against the solid wall. Day after day for seven long months they beat at the strong walls and hurled immense stones and sharp bars of iron at them with another machine, called a catapult, till at last they broke through a hole large enough for some of the soldiers to enter. Alexander was one of the first inside, and soon the city was captured.

What do you think became of the people? Well, some of them were killed, but most of them were sold as slaves, and some of them were cruelly crucified. Thus the city of Tyre completely lost the importance

which it had so long held as the queen city of the eastern Mediterranean. After Tyre is destroyed, there is for fifty years or more no great city on the eastern Mediterranean coast.

Alexander next went to Egypt, and the people there who were tired of being ruled by Persia gladly welcomed him. He spent the winter there and started a city at the place where the Nile empties into the blue Mediterranean. He named this Alexandria, after himself, just as we named our capital after Washington, our first president. He divided the city into three main parts, one for the Greeks, one for the Hebrews, and one for the Egyptians, but he wanted all nations of people to come there to live. I will tell you more of Alexandria by and by, but now I must finish about Alexander's great conquests.

When spring came, Alexander again set out, for he had not yet come to the Persian capital. Eastward he went over rivers and hills, through green valleys, and then over hot burning deserts. King Darius, after running away in the last battle, had by this time collected another large army, — larger than the one before. This time, besides the enormous army of soldiers, he had more than two hundred war chariots with sharp swords and scythe blades fastened to the end of the tongue, and to the ends of the axle. He expected to mow down Alexander's army as a farmer would cut his grass and wheat.

Alexander came up with him near the town of Arbela, in the rich valley of the Tigris, and fought here his third and last great battle with him; but like the others, Alexander won it. King Darius again escaped, but

Alexander now entered the capitals of Babylon, Susa and Persepolis. Here he found the hoarded wealth of the king, and great it surely was, for it took five thousand camels and a whole host of mules to carry away the treasure. Some of it he sent back to Greece, and the rest he kept for his own use and to divide among his soldiers.

He had now really gone as far as he at first intended, but, you see, he had not yet taken Darius. So allowing all his soldiers who cared to do so to go back home, where they would tell of the riches they had found and thus induce others to come to help him, and leaving men to take care of the captured cities, he again started after Darius. Many days he followed him. Sometimes he was almost up with him, but still Darius kept ahead. At last Darius' own men saw it was of no use to try longer to escape, so they tried to kill the king to keep him from being captured; and when Alexander at last overtook him, he was dying. Sorry to see him treated so cruelly, Alexander ordered the body to be taken back to the capital, and there buried in the beautiful tomb of the Persian kings.

Now that Darius was dead, Alexander called himself king of Persia and began to dress and act something like the Persian kings. His plain Macedonian soldiers did not like this, but Alexander thought by doing so, it would be the best way to unite the Persians with the Greeks, so that he might truly rule over both.

Still Alexander went on. He fought many fierce, brave battles with tribes in Central Asia, and overcame them all. That he might easily hold all the country, wherever he went he built cities something like Alexandria, and left in them some of his soldiers who no

longer cared to fight, or were worn out by the long marches. Many traders also who followed the army to sell their goods to the soldiers, saw that they could profitably remain to supply the people with what they needed. Some of the natives, too, were brought from the country and from little villages and placed in the cities.

In this way more than seventy cities were built, and you may be sure these Greek cities grew to be very much like those at home. The people spoke the Greek language and had their gymnasia, Greek sports, theaters and temples. They remembered their Homer and taught others to know it, and in their theaters they gave the plays of *Æschylus*, which had so often delighted the Athenians when *Pericles* lived. Do you begin to see how Alexander made Persia like Greece? And also how he was spreading over the old worn-out East a layer of rich soil of Greek beauty as farmers sometimes spread a fertilizer over their worn-out fields?

Do you think Alexander had forgotten his old teacher, Aristotle? No, indeed, he had not, for wherever he went he had many men to find out all they could about the people they met and the countries through which they passed, so they might send back this knowledge to Aristotle. He set many men to work also to gather all the different kinds of plants from mountain sides and woods and fields and deserts, and these he sent back to Aristotle, that he might study them. Alexander, too, furnished the great teacher of his boyhood all the money he needed in his work, and so made it possible for him to study and teach in Athens. Aristotle was one of the greatest men who ever lived, and by his

study and writing people now know many things about Greece and the olden times which they never would have known had it not been for him.

But Alexander was not always so good as you might think, for he loved to have his men gather at his royal tent to drink wine with him, and sometimes he would even get drunk. Once, when he had drunk too much wine, he became very angry at his best friend, Clitus, who, you remember, had saved his life at the battle of the Granicus River. Before Alexander thought what he was doing, he threw his spear at Clitus and killed him. He was very sorry for his act and shut himself in his tent and would not see any one for many days. You surely think this should have taught him to let wine alone, but I am sorry to say it did not.

Alexander, still traveled eastward, coming at last to the Indus River, where a branch of the early Aryan people lived. His soldiers did not wish to go farther, so they begged him to return to Babylon, for it was now ten years since they had left Macedonia.

Alexander still wished to make Persia and Greece more like each other in customs and life, so he married the beautiful daughter of Darius and urged his Greek soldiers to marry Persian women also. Many did so, and they made a great wedding feast, which lasted five whole days. Thousands of Greeks and Persians were present to enjoy this feast—made rich with the wealth and luxury of Persia and beautiful with the art and culture of Greece. It was held in a great hall decorated in most expensive style. Elegant couches for those who dined to recline upon, costly Persian rugs, hangings of fine linen, tapestries of many colors inter-

woven with threads of gold, pillars overlaid with silver and gold, and precious jewels, tell us that this Alexander is quite different from the plain, simple, manly Macedonian king and soldier who had crossed the Hellespont only ten years before.

But in spite of his many successes, Alexander was not nearly so happy as he used to be when he was king of only little Macedon. He no longer had the fine health which had so often helped him to brave hardships, for he had become weakened by eating and drinking too much, and returning to Babylon, where he feasted much, it was not long until he became very sick.

The doctors crowded around his bed and did their best to save his life, but they soon saw that he must die. When the soldiers found this out, they were wild with grief and all wanted to see their loved leader once again. Silently and sadly they passed by his bedside and looked on his dying face, which they had so often seen bright and full of joy. It was sad that Alexander should die so young, for he was only thirty-three, and had just begun his great work of spreading Greek culture over the then known world and of uniting the many different people whom he had conquered.

Alexander had many faults, but the people loved him, for he really tried to do very much to help them. Both by war and by sowing broadcast the seeds of Greek life, he had well earned the title of Alexander *the Great*.

When Alexander died, his body was embalmed, laid in a golden coffin and taken, as is generally believed, to the city of Alexandria, where a fine tomb was built for it.

And this brings us back to the wonderful city founded but a few years before at the mouth of the Nile.

Alexandria grew very rapidly, and soon became the most important city in the world. Since Tyre was destroyed, the traders of the Mediterranean Sea must find a new city as a center, and it was to take the place of Tyre that Alexandria was built. It had such a fine harbor that ships from all countries came there to trade. Athens sent ships to get the grain from the Nile valley; camels brought ivory and lions' skins from southern Egypt; from Arabia and far-away India the caravans brought costly gems and spices; ships came with loads of furs and fish from the Baltic Sea; Spain sent its large amount of precious silver. As a spider sits at the center of its web catching food in its meshes from every direction, so Alexandria sat as the mistress of the Mediterranean, drawing trade from every quarter east and west.

Thus it was not long until Alexandria was doing the trading for most of the world and was even a greater city than Tyre had ever been. She was the halfway point between the rich and luxurious peoples living in the Indus and Tigro-Euphrates valleys in the Old East and the youthful peoples growing up on the western shores of the Mediterranean and on the western coast of Europe. I must briefly tell you something more about this greatest of all the cities founded by Alexander.

The governor of Egypt, who was one of Alexander's own Greek generals, built for himself a fine marble palace in the center of the city. Most of the people spoke the Greek language and learned the Greek ways. Soon they had a theater for the Greek plays and a gymnasium for the games. Near his palace the governor

built a large library. He sent men to Athens and the other Greek cities to get copies of all their books. Others were sent to copy the clay bricks of Babylon. The Jews brought the Hebrew Bible which they loved so much, and it, too, was changed to Greek.

As we found in studying Egypt and bookmaking last year, the books were written on a kind of paper which they called papyrus. This was made from the thin coats of a reed-like plant which grew in Egypt. After the paper was made, strips of it were cut just as wide as a book was to be, and then a number of wide strips were glued end to end, thus making a strip of paper from eight to fourteen inches wide and just as long as was desired, fifty or a hundred feet, or even sometimes much longer. The pages were written down the sheets. On each end of the paper a stick, usually with fine knobs, was fastened, and on one of these sticks the whole was rolled, somewhat as we roll a map. When one wanted to read the book, he unrolled it from one stick to the other as he read. Each of these rolls came to be called a volume, for that was the ancient word for a roll; and you see we have kept the idea of books being rolls to this day, for we still call them volumes. So the work went on, and so eager was the governor to get a copy of every book for the library, it is said he even ordered persons to steal books in the various countries if they could not get them any other way. The library grew to be very large, and we are told that at one time it had more than seven hundred thousand volumes. How strange this library of papyrus rolls would have seemed to us; but we should be glad all this was done, for, by gathering so much of the learning together in one place,

and by changing much of the old writing into the Greek, it made it much easier for many scholars to learn it, and hand it down, to all after ages, even to our own time.

The governor, too, built a large building, in which he gathered all the kinds of plants which could be found, and in another he placed a large collection of wild animals. Then he sent for the wisest men to study the books, the plants and the animals. From everywhere they came, — from Athens, from Babylon, from Jerusalem and from far-away Sicily and India. In order that they need not stay away if they were poor, he built large buildings in which they might live, and furnished them with board. It is said that at one time more than fourteen thousand people were there to study. What a fine school that must have been, in those olden days!

Thus you see that while many people in that far-away time were interested mostly in war and such things, yet some people were beginning to be great scholars, and gathered together the best that had been thought and said all over the world, and wrote it out in their own language. By this means they preserved learning and made it so that they and their people could better understand it, and not only teach it to their children, but add a few new thoughts to it, and their children in turn to *their* children, in this way making knowledge like a river which grows continually wider and deeper by the streams which flow into it. It is by work like this that knowledge has grown "from more to more," as Tennyson says.

Thus I hope you see that Alexander was not chiefly a rude warrior, selfishly overturning cities and countries,

but he was more like a missionary who carries new thought to a people and thus lifts them to a higher life. Athens was not to have all of its art, its Homer, its Æschylus and its many other great things longer to itself, but they flowed out from Greece over Asia and Egypt, and some were left wherever Alexander's work extended. This out-pouring of Greece was much like the Nile River overflowing its banks and spreading out over the country, bringing moisture and fertile soil to every part of the valley. So Alexander's going out over the borders of little Greece caused the streams of beauty and truth, as sculpture and architecture and poetry and philosophy, which had become stagnant, to flow over and enrich the people of the old East. Thus Greece was able to pay back those old countries for the help they had given her, by giving her ideas and useful things, when she was a mere infant—just getting a start. Next year in the study of Rome we shall see Greek life and art carried west and spread over the western Mediterranean; and as we study in the fifth and sixth grades, we shall see how it goes on to Western Europe, and in the seventh and eighth grades its influence will be seen reaching out to every American home which has in it artistic mantle-pieces, or wall-paper, or linoleum, or beautiful patterns for chair or piano, or plate or picture. Thus the beautiful and true things which Greece worked out were not permitted to remain in that little country, but have been spread over much of the world to give it a taste for simple grace and artistic life.

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Ptolemy I.

FOURTH-GRADE WORK

THE aim of the work in the fourth grade is to present the geography of Italy and then the life of Rome at three different periods of her growth :—

1. *In her Infancy.*—Here the pupil should see the favorable position of the city for defense and for acquiring wealth ; and should be led to see the everyday life as it grew up on the small farms around the city, as well as in the city life itself. He should be so guided by the teacher that he will see and feel the problems which grew up between the plebeians and patricians, and try to devise plans himself for their settlement. Then, as Rome grows strong, he must see her become the champion of the people on the plains, and engage in battle with the mountainous people around, finally conquering them, building roads to them, and teaching them Roman manners, laws and customs.

2. *In her Strong Manhood.*—Here the pupil should see the struggle of Rome against her most powerful neighbor and enemy, Carthage, as well as something of why it was important to civilization that Rome should conquer in the conflict, rather than Carthage.

3. *In her Old Age.*—Here the pupil should see Rome extend her power all around the Mediterranean, giving to the world peace, law and order, and making unconsciously a highway both for Greek culture and for Christianity to spread to the West. But he should see how Rome lost her moral strength, grew corrupt, luxurious and selfish, and was, therefore, easily overturned by the Teutons, who broke through the mountain barriers in the north.

THE GEOGRAPHY OF ITALY

IF you will take another glance at the map of Europe, you will see that not very far west of Greece, extending seven hundred miles down into the Mediterranean Sea, is a slender peninsula which looks very much like a great boot. It seems to have its back turned toward the back of Greece and is drawn up to kick, as if it were a ball, the little island which you see near it. This peninsula is Italy, and the island is Sicily, but it is mostly of the peninsula that we wish first to learn.

Italy extends far out into the sea, and seems to be almost in the center of it. Westward, at no very great distance, lies the peninsula of Spain. Eastward, and scarcely farther away than Spain, are Egypt and the lands of the Phœnicians and of the Jews. Greece is so near, that standing on the eastern shore of Italy on a bright, clear day, one can see the dim outlines of its western coast; and Africa is only a few hours sail to the south. Any one of these countries can be reached easily and quickly from Italy. In fact, Italy is the central country of the Mediterranean Sea.

Italy differs greatly from Greece in shape. Greece is made up of a large peninsula, which in turn consists of many smaller ones. On a map it looks somewhat like a maple leaf, being cut up into many narrow, sharp points, or like a palm to which are attached the stubby fingers.

Italy is not so. It is of an average width of about one hundred miles at all places except in the north, and has only a few sharp projections. Since the whole peninsula is shaped like a boot, one of the projections may be called the toe; another looks like a rather high heel; the third one, on its back, if it were only lower down, would look very much like a spur on the heel.

You may think of Italy in general as being about once the width, twice the length, and twice the extent of Florida. As I have already told you, scarcely any part of it is more than a hundred miles wide, and it is only six or seven times as long as wide. At its northern end, where it spreads out into the high top of the boot, and is really no longer a peninsula, it becomes about three times as wide as before. Its northern boundary is formed by the high and rugged Alps, which extend in a kind of half-circle from the Mediterranean to the Adriatic Sea, thus, like a mighty wall, shutting Italy off to a great extent from the rest of the continent. Through these mountains there are very few passes, and even these are very rugged and difficult to cross, for they are filled with deep snows and large glaciers. Italy thus formed in ancient times a kind of out-of-the-way place, in which her greatest city, Rome, developed without much interference from the barbarians of the North.

Most of this wider part of Italy just south of the Alps (now called the Plain of Lombardy) forms a level expanse about as large as Indiana. It is the richest part of all Italy. The melting snows of the Alps start many streams, which flow down the mountain sides and unite to form the River Po, which flows eastward

through the plains and empties into the Adriatic Sea. The little streams that come tumbling down the mountain side are very swift and carry down a large amount of rich soil. This soil, being washed down into the plain below and spread out over the valley, makes the Po valley very productive.

If we should go there to-day, we should find great fields of waving grain and large groves of mulberry trees. On the Adriatic, north of the mouth of the Po, the interesting city of Venice now stands on more than a hundred little islands, and the gondolas sail on its streets of water, arched over by hundreds of bridges. But long ago, when Rome was beginning to rise, there was no Venice, and on the plain there were but few fields of grain and groves of mulberry trees. Here, where now all is so beautiful, were then only large, unhealthy marshes and many low sandy islands,—the homes of a few scattered fishermen. Through these islands and swamps the dirty waters of the Po found their way slowly to the sea in many shallow mouths. Thus, because of the swamps and the absence of good harbors, northern Italy did not have great cities grow up in it in early times.

On the south side of the northern plain, beginning where the Alps meet the Mediterranean, starts another great chain of mountains. At first they so closely follow the shore that a road can barely creep between the foothills and the sea. These mountains run at first eastward till they almost cross the peninsula, and then, bending southward, continue throughout the length of Italy, making a backbone for the country. Down into the toe of the boot they extend, and, at last,

reaching the sea, jump over the strait into the island of Sicily. These are the Apennines. They do not have the many pointed peaks, nor are they so high, as the rugged and snowy Alps. Their sides, even to the very top, are covered with fine forests of oak, elm, pine and chestnut, thus giving plenty of timber for building ships. Rome found these forests of great value when she came to build a navy with which to fight the Carthaginians on the sea.

You must thus imagine Italy as having had a belt through its center from north to south, bristling with mountain chains and peaks, through which, however, were many easy passes, and on both sides of which were hilly plains, sloping down to the sea. Between the chains, among the peaks, and along the mountain sides, lay many valleys in which herds of long-horned cattle and large flocks of sheep, herded by men who loved a rough mountain life, found excellent pastures.

The eastern slope of Italy is short and steep, and so rugged that it is only fitted for people who can live on the products of a shepherd's life. There are few harbors on the coast, and there is little to invite people who are seeking homes. For this reason, as I have already said, it was the back of Italy which was turned toward Greece and the east. On the west side of the mountains the slope is gentler, and contains several quite large fertile plains where grains may be raised; and in the south, near the toe, the climate is so mild that tropical fruits, such as the olive, the orange and the fig, are found in great abundance. Grape vines grow in great numbers, and climbing to the very tops of the trees, produce large quantities of fruit. The western coast contains several

good harbors. Thus the face of Italy may be said to be turned toward Spain and the west.

Since the peninsula is so narrow and the distance from the Apennines to the sea is not great, you must not expect to find long, deep rivers, none even so large as the Po. Indeed they are very much like those of Greece, — short, rapid, and overflowing during the rains or at the time when the hot sun melts the snow on the mountain tops, and only small and dried up at other times. There is but one river on which even a boat of considerable size can sail. This is the Tiber, which rises in the Apennines where they bend south into the peninsula, and then flows south about one hundred eighty-five miles, emptying through a small plain into the Mediterranean about halfway down the peninsula. It will carry boats over about fifty miles of its lower course.

The plain through which it flows is the largest one on this slope and is called Latium. It was on the banks of the Tiber and in this plain that the most interesting life of Italy developed; for here, on a low group of hills, fifteen miles from the mouth of the Tiber, grew up Rome, — the mighty center of the ancient world. Although Rome began with rude huts for homes and with a mud wall, the people learned to make use of the things around them until this city grew to be wealthy, and finally master of all Italy, and then of every country touching the Mediterranean.

Out over a plain not larger than an average western county, Rome slowly spread, during a period of three hundred years, learning all the time how to govern the various peoples who lived in the lowlands. Having

learned this lesson of how to govern herself, she spent the next two hundred years in conquering the highlanders—the rude people who lived up in the mountain valleys—and teaching them the lessons of law and order.

Near the seashore, throughout the plain of Latium, were many marshes much like those near the mouth of the Po. These in the hot Italian sun became full of malaria, and the people who braved the danger of fever had to build great drains before the country became healthy. The waters of “Yellow Tiber,” filled with mud swept down from the mountain side, could not be used for drinking and bathing, so the people constructed waterways—aqueducts, they called them—from the pure mountain springs miles away, to bring water to the city. This taught them how to build arches in tunneling the mountains and bridging the rivers and valleys.

The mountains were filled with white limestone, which, if placed in the air, became hard and took on beautiful tints. This they used for building their temples and other fine buildings, for near Rome there was no marble as there was near Athens. From the old volcanoes, too, they obtained great quantities of lava, which they used in building roads so well that some of them remain at the present day.

But all this required hundreds of years of work, and the people who patiently did these things, in thus learning to rule nature, learned at the same time to rule men. Rome’s last great work in history was to overcome all the peoples around the Mediterranean Sea, and to teach them her great lessons of law and order. This she had no great trouble in doing, for be-

ing in the very center of the Mediterranean, and having wonderful power for governing people, she had but to reach her mighty arms to the east and the west and bind them all together at the one common center — Rome — through the great lessons of industry and law which she taught so well to those whom she overcame, that they were never forgotten.

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ROME IN HER INFANCY

WHILE we were watching Greece win her freedom on the fields of Marathon and Plataea, and while we followed Alexander into the far East, where he carried Grecian arms and culture, and while the Egyptians at Alexandria were taking up Grecian thought and carrying it back to the land of the Nile, there was growing up on the banks of the Tiber a city which became, because of what it did, the greatest city of the world.

It was, perhaps, a very fortunate thing for Rome that these other great peoples had affairs of their own, so that she was left undisturbed to grow slowly, as all great and lasting nations must grow.

But before we go on to study about Rome, let us recall to mind the most important facts about the country surrounding Rome. Only two or three days' travel by trireme westward from the beautiful island-fringed Greece, and almost in the very middle of the blue Mediterranean, is where the people lived whom we are to study about this year. We might, as I have already told you, call the country the "Boot Country," for it resembles a great boot, looking as if it were hung out into the water, and fastened by the upper, or northern, end. Look at the map and see what a long coast line this gives Italy, and how friend and foe alike could reach her by water. This fact may lead Rome to become a trading people, and it may finally lead her to go out to

the peoples around the Mediterranean to conquer and to rule them. You notice that Italy is not cut to pieces as is Greece by arms of the sea extending far into the land, nor are there numerous islands scattered around her coasts; nor do her mountains, which have good passes, serve to divide the country into small sections, so much as do those of Greece. Thus, because the country is comparatively united, the people tend to become more united.

The eastern coast has no good harbors, and people would seldom enter to trade from that side; but the western coast has several good harbors and fertile plains, and it is from this side that Italy invites people to enter.

We shall sail into the best harbor along the coast. It is the harbor of the Tiber, which leads us into a beautiful plain, where the sky is bluer and the climate pleasanter than even in Greece, if such a thing were possible.

Overlooking this beautiful plain, about fifteen miles up the river Tiber, are the hills upon which Rome was built. In early times, the people who lived in Rome went out in the daytime and tilled the plain, and at night returned to Rome in order that they might be protected. From this it would seem that there were enemies near, would it not? Do you think they were wise in choosing such a place for their city? Indeed it was a very wise choice, because from the hills they could overlook their farms, see enemies coming, and protect themselves; and the river too was at hand, upon which they could sail thirty miles or so above Rome and get the products, and then float them out to sea, and work up a good trade with the people living on the Mediterranean.

At first in Rome all land and trade and wealth were owned by the rich people alone, but in time the poor people came to have little farms of their own, which they lived upon and cultivated. I say little farms, but you will be surprised when you know just how small they were. Could you imagine any one with a family living upon a farm of only three or four acres, or about three times the size of the usual school square? Well, the father of the little Roman boy Marius lived on just such a farm. It lay favorably on a gently sloping hillside facing the east, for there the early sun shone upon it. It had a sandy soil which was easily drained, and it was surrounded by a hedge of trees.

The little farm had its vineyard, and Marius enjoyed going about it with his father, trimming branches here and there, for he knew that the wine of the grape made a large part of their living. He watched the olive orchard as it grew, and in the proper season helped his father to press the oil from the olive. The Romans were very fond of olives, and the oil served them as butter.

Marius, of course, could merely help in the things that I have mentioned, but there was one thing that he and his little brother could do alone, and that was to tend the garden patch, which, to be sure, was not very large, but sufficient, if well tended, for the father, mother and four children, — for Marius had two sisters and a brother also. Do you think a family of six could have many luxuries, making a living on a four-acre farm?

While the father plowed the ground with a rude plow made from a forked sapling, and the mother and sisters looked after the broods of chickens and geese,

Marius and his brother carefully tended the patches of lettuce, turnips, onions, cabbage, carrots and many other things which you see nowadays growing in the gardens in the United States. Marius was not yet old enough to follow the plow, but he had helped his father select the tree from which the plow was made, and watched his father make it, so I am sure he could tell you just how it was made. It was very simple, and yet it seems a little strange to us who never think of making our own plows. But the early Roman farmers, having no manufactories, had to make all their plows by hand; and no matter how poor they were, they could have as many plows as they wished, for all they had to do was to hunt a branched sapling, and sharpen the branch into a long point. This served as a share, to run in the ground, and about midway of the longest part a handle was fastened; to this longer part was hitched an ox to draw it. Do you think these plows were as good as those made in our own manufactories of to-day? No, they were nothing but sharpened wooden sticks, and besides being very poor for turning the soil, they were hard to sharpen and soon wore dull again.

The soil for the wheat, rye and millet was plowed with this plow, and when the grain was ripe, it was threshed by walking oxen over it; the chaff was separated from the grain by flinging it into the air and letting the wind blow it away. After grinding the grain between two stones, arranged much as our coffee mills are, it was mixed with water and was then ready to eat. We should hardly think we could eat it without baking, but the Romans did not learn to bake their bread until a good many years after Rome was settled.

The principal buildings on the farm were Marius' home, and, a little apart from it, the sheds, granaries and coops which surrounded the open court, and in which the hay, grain, wine, oil and broods were stored and kept. Bees had a home here, too. The Romans had no sugar, so Marius ate honey in the place of sugar.

It would not do to forget the flock of sheep which Marius helped drive down to the river and wash off, after which he watched his father cut the great fleece, which the mother and sisters wove by hand into clothing.

This was the time that Marius most enjoyed, for it was then that his father told him many things that *his* father had told to him. The story that Marius loved best was how Rome, the city on the hills a short distance away, was thought to have been founded. I must first tell you that nowadays scholars know that the Romans just imagined some of the things they told about early Rome; and while we do not believe every story they told, *they* did, and I will tell you the story of the founding of Rome just as Marius used to hear it from his father.

A wicked king, named Amulius, ruled in Alba Longa, a city a little southeast of where Rome was afterward built. He had robbed his elder brother of the kingdom and killed his brother's sons. But there was a daughter named Rhea Silvia left, and fearing lest she should marry and have sons, who would take back the kingdom of her father, he made her priestess of Vesta. A Vestal virgin or priestess of Vesta was a maiden who watched and kept the sacred fire always burning in the temple of Vesta. You see, the Romans, as well as the Egyptians, Phœnicians and other people we

have studied, used fire in their worship. These Vestal maidens were not allowed to marry, but the god Mars married Rhea Silvia, and she gave birth to twins, Romulus and Remus. When Amulius heard this, he ordered the babes to be thrown into the Tiber, and they floated down the stream until they were washed ashore near the place where Rome was afterward built. Here they were nursed by a wolf, and afterward were found and brought up by a shepherd. When they had grown up, they were made known to their grandfather, whom they restored to the throne by slaying the wicked Amulius. They then determined to build a city on the Tiber, near where they had been saved.

You see, the wild life they had lived made them fierce and strong, so they quarreled about whose city it should be, and Remus was killed in the quarrel. Then Romulus built the city, and called it Rome after his own name. He was its first king, and he made his city great in war. He selected old men called senators to advise and help him govern, and these made up the senate ; only the sons of these first men, and then their sons, and so on down, could become senators and hold other offices in the state, and you will find later that this brought on a great deal of trouble.

After Romulus had reigned thirty-seven years, he was taken up to heaven by his father Mars, and the Romans worshiped him as a god.

As was said, Romulus made his city great in war. Now fighting makes people fierce and rough, so when wise and good Numa became the second King of Rome, he thought his people ought to be made peace-loving and taught lessons of religion ; for this reason he turned

their attention to the worship of the gods rather than to war.

Whenever there was war, the gates of the temple of Janus were open, so that the people could go in and pray. Janus, I must tell you, was the god of Beginnings, and I am sure you can guess where we got our name for January. He had a double face, and thus could look backward or forward ; but in Numa's reign he was no longer seen, for during the thirty-nine years of Numa's rule Rome was without war, and moved along in perfect happiness.

Numa also appointed priests, who were to dance and sing through the street in a procession once a year, carrying the twelve sacred shields. During a famine in Rome the god Mars is said to have dropped a shield from heaven as a sign of protection to Rome. Numa then had eleven others made, which looked exactly like this one, so that if any one attempted to steal or destroy the sacred shield, he could not tell it from the others.

Because Numa was so wise and good, and taught the people how to worship the gods, they believed he talked with a goddess, Egeria, who told him what was best for his people and how they might please the gods. Egeria led him through the sacred groves, told him how to consult the gods by the lightning and the flight of birds ; and so much did she come to love him, that when he died Egeria melted away in tears into a fountain.

There were five other kings, the last being Tarquin the Proud, who ruled very harshly ; he was a warrior and made Rome more powerful among the surrounding people, but at last the Romans could endure him no

longer, so they rose against him, and drove him and his family out. They then elected, to serve for a year at a time, in place of the king, two men, called consuls. The consuls were to preside over the senate, and lead the army in battle. If in war the state was in great danger and the consuls were likely to be defeated, they could elect a dictator who could rule Rome without asking consuls, senate or anybody else, but who could serve no longer than six months. When King Tarquin was driven out, he went to Porsena, the king of the country north of Rome, and persuaded him to lead an army against Rome, and place him — Tarquin — again on the throne. The news soon reached Rome that the enemy had captured Janiculum, a hill just across the Tiber from the city. A bridge had been built by the Romans from Rome to this hill, and so they feared that Porsena with his army would soon cross and take their city. Horatius, with two brave companions, crossed the bridge to the Janiculum side, and forced the enemy back until the people in Rome could cut down the bridge behind the brave boys. As the bridge tottered and was about to fall, Horatius' companions rushed back and reached Rome just as it fell; but brave Horatius stood until it went down, with thirty thousand foes before him and the great river behind. He then turned and said : —

“Oh, Tiber ! Father Tiber,
To whom the Romans pray,
A Roman's life, a Roman's arms,
Take thou in charge this day,”

and then he plunged headlong into the stream. The enemy on one side, and his friends on the other, were

silent with awe at such great bravery; and when he reached the shore, he was received with great rejoicing, and

“ They gave him of the corn-land,
That was of public right,
As much as two strong oxen
Could plow from morn till night;
And they made a molten image,
And set it up on high,
And there it stands unto this day,
To witness if I lie.”

Rome had many such brave men. Do you think such people were likely to be conquered? These stories the Romans believed and loved to tell, and I am glad they have come down to us, too. As I told you, they contain truth and fable and fancy, all mixed together, but the Romans believed them so firmly that they were influenced by them almost as much as if they had been entirely true. They made the Romans a brave, obedient, patriotic, people,—in fact, I know of none who were ever more so.

At first Rome was only a few houses upon a hill, near the river; it grew in numbers, because men came to live within its mud walls, to be safe from their enemies and to trade; and as it grew in numbers it grew in power, until the mud wall, which at first surrounded only one hill, was changed to a stone wall surrounding six others lying near; and thus Rome became known as the City of Seven Hills.

Some of the men were merchants and went up and down the Tiber River in their boats, but the greater part of the people at this early time were farmers, who tilled the land which lay about the city, and from which their

principal supply of food came. When you think of Rome, therefore, in early times, you must always understand it meant both the city and the land around it.

It was on one of these farms close to Rome, as I told you, that Marius lived. He not only hears these stories from his father, but he and his little neighbor Cato often talk about them. Only yesterday Cato told Marius that his oldest brother was one of the priests who carried the sacred shields, and that next year his sister would be eight years old and was to become a Vestal virgin, and that then he would hardly ever see her. Marius wondered why one of *his* sisters had never been a priestess of Vesta, for he thought it must be very delightful to be dressed in white robes and snowy linen in the great temple and keep the fire burning upon the altar, carry the sacred water from the fountain of Egeria and thus to serve the sacred goddess; he often hoped, too, when he became a man that he might be one of the priests. Other things about him often brought questions to his mind and longings to his little heart. The farm of Cato's father was much larger than their own, and Cato and his father had several slaves to do their work. One of the slaves often told Cato many stories, and taught him to write on a waxen tablet with a stilus; and thus he was being educated, and Marius was not. Cato's father sometimes took him to the senate, where he saw the senators in their white woolen togas, or cloaks with purple hems. Marius had been to Rome with his father and had been in the busy market place, or forum, a number of times; he had seen and worshiped in the temple of Mars, for Mars was the god who kept off sick-

ness from the cattle and sheep and kept the grain from blight and disease; he had seen the temple of Minerva, and prayed to her often, for she was the goddess who gave wisdom to all; but Marius had never visited the senate, and he wondered why his father had not taken him there, too.

That night he asked his father why he did not have slaves as Cato's father had, and if he might, when he was a man, go to Rome and be one of the priests,—for Cato's elder brother was one,—and if he would take him to visit the senate. His father then told him that when Romulus chose the senators, there were only a few families in Rome, and that the senators were the heads of these old families. But as Rome grew, many new people came there to live and trade who had no place in the old families, and so had no share in the government. But that was not all: these old families, or patricians, as they were called, thought that because they were older they were better, and so looked down upon those who came later. "They have done this for years," said his father, "and still they expect us to fight when the rough plunderers come down from the mountain regions in search of booty, drive away our flocks and herds, take our grain, and burn and ruin our farms; and yet for all this fighting we receive no pay. The land we get by war the patricians alone use for pasturing their sheep and cattle; that is why our neighbor has wealth and luxury and a large farm, and slaves to do the work upon it.

"Only a few years ago," he continued, "the plebeians were treated so badly that they marched out of Rome in a body, to the Sacred Mount not far from Rome,

where they thought they would make a city for themselves and let Rome fight her own battles ; but the patricians promised, if they would come back, that the plebeians might have officers, called tribunes, to protect them from wrong. These tribunes left the doors of their houses open day and night, so that any who sought refuge might find it in their homes ; and the patrician senate agreed, also, that the tribunes might stand at the door of the senate and forbid the passage of any law which would oppress the poor people. We are still struggling for our rights, my boy, and I hope by the time you are a man things will be so that you may be a priest, but now only the patricians can be selected ; and now you know also why you have never visited the senate."

The father told Marius all this, but he did not tell him what would happen if the mountaineers should come down upon them and destroy their crops, and attack the valley farmers and then Rome. But Marius was soon to know. Only the next week, not long after harvest, messengers were sent by the Roman consuls out among the Roman farmers to summon to Rome all men who were able to fight. One of the consuls then led them to battle against the people who lived in the surrounding mountains, but not till the army, which had gathered at Rome, went to the temple of Mars and offered sacrifices and asked the help of the god whom they thought went always before them in battle. Marius' father offered wheat to Mars for the protection of the cattle, fields and flocks, and a measure of barley to Vesta for the safe-keeping of his wife and children, and departed for the war. He was gone several

months, and in spite of the fact that Marius and the rest of the family worked faithfully on the little farm, offered sacrifices each day on the hearth-stone to Vesta and Mars, to protect their father, their home and their crops, when the father returned his farm had been overrun and plundered by the rude shepherds and mountaineers who swept down from the upland hollows, buildings were destroyed, fields laid waste, and the little herd of sheep and goats driven away. But the father, who had fought so bravely in the war, struggled yet more bravely to support his family and save his little farm. In order that the family might have food and clothing when winter came, he was compelled to borrow money from a wealthy patrician; for as I told you, he received no pay for serving in the army, and since his crops and stock had been stolen, he must borrow money or see suffering and disease come to his wife and children. This threw him in debt, and his little farm did not grow enough for him ever to repay it. Do you begin to see how impossible it was, with wars and robbers and little farms, for the early Roman plebeians to keep free from debt? Well, as time went on, what do you suppose happened to Marius' father? By so much service in the army, and by frequent destruction of his crops, all his struggles, and the help of his noble little son, were not sufficient to enable him to pay the patrician from whom he had borrowed the money. His farm was at first taken from him, and finally the father himself thrown into prison. In those olden times each patrician house had its own prison in which to punish the poor people who could not pay their debts.

Another hardship for the plebeian arose from his ig-

norance of the law. What would you think if parents or teachers never told you plainly and clearly what was the proper thing to do, and yet punished you if you did not do it? You would of course think that very wrong. Well, you will sympathize with the plebeians of early Rome then, for this is the way the patricians treated them. The patricians had teachers and had been taught the laws when they were children, but they had never allowed the plebeians to know what the laws were, because by keeping the plebeians ignorant, the patricians could punish them for anything they wished, or take their property from them and say it was the law. But the plebs kept struggling to work out some way to know the law; for, they said, "How can we obey the law unless we know what it is?"

After a struggle of ten years, ten men were appointed to write down the laws of Rome. Before this the laws had been told by father to son. Do you suppose when the laws were written they were written on paper and printed in newspapers? Not at all; for there was then in Rome neither writing-paper, nor newspapers, nor scarcely any books. These laws were placed in the Forum, where every man and boy went very often to trade and attend to other things, and thus could learn them. They were written on twelve bronze tablets, and were called "The Twelve Tablets of the Law." It was a very great help to the plebeians to get these laws all plainly written out. Some of these laws were very similar to those we have to-day, but one like this we should think very strange: a man had control over his wife and sons and daughters (until they were married), and could sell them if he chose.

The struggle between the patricians and the plebeians lasted about four hundred years from the founding of Rome, until step by step the plebs were victorious, and stood equal in every way with the patricians. They could be senators, consuls, or priests, and finally little plebeian girls could become Vestal virgins as well as patrician. So, while I do not think Marius ever got to be a priest, he probably lived to see his son one.

Often while this struggle was going on within Rome herself, there were other wars, as I have been telling you, with the Æquians, Volscians, Etruscans, Samnites, and other mountain tribes, living north, east and south, but Rome was conqueror over all; for in the long struggle among themselves they had learned obedience, self-control and courage, and by learning to rule themselves had learned to rule others.

As we go on with our work I will tell you about these different wars, — first, about the Dictator, Cincinnatus, and then how bravely the Romans defended the citadel when the fair-haired Gauls came from the North against them, and how the Samnites fought and were overcome, and how, after holding out for some time, the Greek cities along the southern coast were taken, and their Grecian leader Pyrrhus, with his elephants, driven away. But I must now tell you a little about how Rome governed this great “Boot Country,” which she had gained through these wars. I have briefly told you how, when she conquered a people, say the Samnites, she would take part of the land and send some of the citizens of Rome to live upon it, and form a little state among the people, which became like Rome. The wild uncultivated people living around these “little Romes,” so to

speak, were greatly influenced by the citizens from Rome, and gradually adopted their language, customs and institutions, until all Italy gradually became like Rome. Rome made it easy to govern these conquered people in another way. She built great roads. Let us see how these were made: First it was decided where the road should run — over the plains, through the hollows and over the hills. Then the breadth, which was enough for four horses abreast, was laid out by cutting wide trenches. In digging the trenches, earth was thrown out until solid ground was reached, so that the foundation would be firm; then there was placed in the trench a layer of small stones; next, on top of this, broken stones cemented with lime; then, as a third layer, a mixture of lime, clay and beaten fragments of brick and pottery; and finally, as a fourth and last layer, a mixture of pounded gravel and lime, or a pavement of hard flat stones.

These roads were built in all directions to different parts of Italy, from Rome, until they looked like a great spider web, with Rome as a spider in the center, catching everything and drawing it into its power. When Rome conquered a new country, the roads were always extended into it. You see, by means of these highways Rome could send soldiers quickly where they were needed, for the roads were never out of order; and notwithstanding she had no newspapers, and of course no railroads, it is astonishing how quickly messages or troops could be sent from one end of the country to the other.

Thus you have seen how the town of Rome, starting as a little village of mud huts on the Tiber, gradually

spread over the Seven Hills and along the river banks and out over the plain, growing richer and stronger all the time, and by her struggles at home between plebeians and patricians, learned lessons of courage, patience and perseverance. After this, Rome, having learned these lessons, was able to go out and conquer all the hill and mountain peoples and teach them to obey her. When Rome had done all this, she was strong enough to conquer the greatest enemy she ever had. This was Carthage; and we shall soon see how she did it, and as a result became master of the whole Mediterranean Sea.

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THE STRUGGLE BETWEEN ROME AND CARTHAGE

WE have now seen the little city of Rome, beginning as a few mud huts on a single hill, increase in size and power till it came to rule the whole peninsula of Italy. As Rome's power grew southward she met another great city, on the southern coast of the Mediterranean, — a city so strong and so rich that the wealthy traders in Rome, the Roman senate, and even the plain farmers in the country regions throughout Italy, grew jealous of it and spent much of the time for more than a hundred years (264 B.C.—146 B.C.) in conquering and destroying it. I must now tell you how this city was founded, how it grew rich, and how it fought against Rome for its very life.

You remember in the second grade we studied about King Hiram's country, the country of the Phœnicians? Many times we saw those brave sailors push out from their rocky and mountainous shore and start out on their ships. All the time since we first saw them, down to the time when they began to fight with Rome — fully five hundred years — the Phœnicians have been colonizing and planting trading-posts wherever they have gone. A long time ago, about a hundred years before Rome was founded, they established a little trading-post on the northern coast of Africa, far away from their own home

country; and this little town grew rapidly till it came to be as large a city as Rome itself. It is now, 264 years before Christ was born, the largest Phœnician city in the world. Since Tyre was destroyed, as you remember, by Alexander the Great, 332 years before Christ, this new city has become the most important Phœnician city, and you would be really right in calling it New Tyre. So now let us take a look at New Tyre, or Carthage, as it was called, and see why it grew to be so large.

Carthage was on the southern coast of the Mediterranean, about halfway between Phœnicia and Spain. For hundreds of years it had been a good stopping place for the ships in their long travels eastward and westward. It was also in the valley of the river Bagradas, the richest grain district of northern Africa. In size it was, at the time Rome declared war against it, larger than St. Louis, and it was a very beautiful city. Its center was a great rock, the Byrsa, which served the Carthaginians as a good place of defense, as the Acropolis did the Athenians. Here were built the chief temples and storehouses, which held enough food for the fifty thousand soldiers who lived there and defended the city when it was attacked. The Byrsa was two hundred feet high. Wherever its sides were sloping and easily climbed, there were thick walls built. North of the Acropolis was the new city, or Megara, as it was called.

The houses and temples of Carthage were peculiar. The people did not like straight lines, so they built their houses or rooms round or circular. They built mostly of stone, made of pieces of rock cemented together with fine sand and lime. The streets were beautiful and had fine shady walks. These were adorned with statues ob-

tained from the Greek cities of Sicily during war, for Carthage fought the Greeks in Sicily very much, and carried home much of the rich art they found there. The Carthaginians themselves did not make beautiful statues and pictures, as the Greeks did. As Carthage stood upon an isthmus, or narrow projection into the sea, it could be easily defended. The city was separated from the mainland by three thick walls running side by side. These were forty-five feet high and thirty-three feet thick. Why did they build them so thick? Well, they were cut up into rooms, and within them soldiers lived. Some also served as stables for the horses and elephants. In fact, within them could be kept at one time three hundred elephants of war, four thousand horses, and twenty-four thousand soldiers, with their armor and all the materials of war. On the walls towers four stories high were built at intervals, from which the Carthaginians could watch any enemy that might come against them. As I have said, these three walls ran on the mainland part way around the city, but one of them extended entirely around, a distance of twenty-four miles, running right along on the water front. Thus the enemy could not land an army in the city from their ships. What a strongly fortified city this must have been! Its massive walls make us think of Old Tyre.

Now let us imagine the harbor of Carthage. It was round, and looked as a great circus would if it were all scooped out in the center and filled with water. In this harbor gathered hundreds of ships from all directions, and of all sizes. There were triremes much like those the Greeks used; there were also larger ships, with five rows of oars, and therefore called quinqueremes. It is

said that these vessels could be rowed as fast as our modern war-vessels can travel. How like a swarming beehive the scene must have been around the harbor as the ships went out and in laden with products from all parts of the world. Here were vessels from the eastern Mediterranean. They were laden with linen from Egypt, gold and pearls from the East, frankincense from Arabia, oil and wine from India, copper from Cyprus, and pottery and fine wines from Greece. Here also was a trireme coming in from the North. It had honey and wax from Corsica, and iron from the island of Elba, north of Corsica.

But the quinqueremes had traveled to distant seas—much farther than the ships of any other nation had dared to go. Some came from the Baltic Sea, where they got amber; others from England, where tin was obtained. On the way back they touched at Spain, where they obtained much silver from her rich mines. Other quinqueremes passed Spain at the Pillars of Hercules; the narrow gateway from the Mediterranean out into the Atlantic, and then crept down the coast of Africa, as far as the Niger River. Here they obtained slaves, ivory, lion and panther skins, salt from the salt lakes and salt mines of the desert, fruits, gold and precious stones from the African coast. Carthage took these products, manufactured them into goods, loaded her ships with them, and set out again to trade with peoples in all parts of the world. Now, when we see these riches flowing in from every quarter of the world, we do not wonder that Carthage grew rich, became the mistress of the sea, and, in the third century before Christ, was the wealthiest city perhaps in the world.

But I have not yet told you all about Carthage. Like Rome, she was a conquering country, and after several centuries came to own and control a vast surrounding country. At first, as I told you, Carthage was a mere trading-post. For a great many years she paid rents to the natives around her for the use of their land, because at first she did not wish to own land herself, but was content to carry on a city trade. As time went on the Greeks began to move into their city. Carthage then saw that if she did not keep them out, the number of the Greeks would gradually increase, and finally the Carthaginians would be crowded out, just as the Greeks had crowded out the Phœnicians in southern Italy. Of course Carthage had no right to order the Greeks to stay out of the country about her, for it did not belong to her. But at last, four hundred years after she had been paying rent to the natives, she refused to do so any longer, and took possession of it. Carthage now ordered the Greeks to stay out, and began pushing the tribes about her farther and farther back into the country, and claiming all the conquered land for herself. In this way the nobles of Carthage got immense farms. But after getting them they must get men to till them, for the Carthaginian nobles did not work much themselves. Now you must see how Carthage obtained her laborers.

Let us again follow the quinqueremes as they go on their journeys. Hundreds of them sail westward, past the Pillars of Hercules, and creep down the western coast of Africa. Here at night hundreds of men slip into the negro villages and snatch the sleeping negro men, women and children from their homes, bind them

in chains and load them on their ships. Thus thousands and hundreds of thousands of negro slaves are carried into Carthage. They are then sold to the nobles, sent out to the great farms, and forced to work under the lash. It is said that many single farmers owned as many as twenty thousand slaves. So you can easily see how the Carthaginians made part of their money; it was by slave-labor, not by their own. Do you believe these slaves would love Carthage and the great farms as much as the Roman farmers loved Rome and the little farms which they had made by their own toil?

Gradually, as Carthage grew to be a great country at home, she established trading-posts wherever she went, just as Tyre had done. At the time at which we are studying, — that is, about two hundred and fifty years before Christ was born, — she extended along the northern coast of Africa from Egypt to the Atlantic Ocean, a distance of one thousand six hundred miles, or farther than from St. Louis to New York. She owned Corsica and Sardinia; also cities in Spain and western Sicily. You shall hear more of why she wished Sicily after a while.

But I must tell you that Carthage treated the people whom she ruled quite differently from the way Rome at this time treated her subjects. You already know how Rome built fine roads to her conquered cities, compelled them to trade with her, and soon made them proud to be called Romans. The tribes about Carthage hated her because she oppressed them sorely and made them pay exceedingly heavy taxes. For example, Leptis, a small city south of Carthage, is said to have paid \$400,000 in taxes every year; and to make a dollar

then perhaps required as much work as to make ten dollars now. If any of the cities delayed the least in the payment of taxes, or grumbled, the leading citizens were put in chains, beheaded, or crucified at once. The surrounding tribes were compelled to raise only such crops as Carthage required, and to supply whatever she ordered; no one was allowed to own a weapon of any sort, because Carthage was always afraid of a rebellion; if a village rebelled against Carthage, all the inhabitants were sold into slavery.

You may wonder why all these tribes permitted this so long. I will tell you the main reason. With part of the taxes obtained from her subjects, Carthage hired people to fight for her. Most of her own citizens would not fight, for they were too busy trading. Now you can see if a time comes when Carthage is unable to pay her soldiers, or if any other country is able to pay more than Carthage, we shall not be surprised to find the people she has conquered and oppressed fighting against her. How different all this is from Rome at this time! The Roman farmers, almost to a man, proudly fought for Rome, because Rome gave them good laws, protected their homes, built roads to their farms, and at this time taxed them lightly as compared with Carthage.

So now you can see, I hope, in your minds as well as on the map, the position of two rich and powerful cities, — Rome in the center of Italy, and Carthage three hundred and fifty miles south, on the southern coast of the Mediterranean Sea. Each is looking with jealous eye toward the other. At the least trifle they will jump at each other's throats like two mad dogs.

But I mentioned Sicily a while ago, and said you

should hear more of it. Look again at the map and notice the three-cornered island at the toe of the boot. This island is Sicily. As I have said before, the boot is drawn back as if to kick, and you shall learn before long that the country of Rome really did treat Sicily very roughly. Look at the great Mediterranean Sea, and you will see that this island is almost in the middle of it. It looks as if Sicily is between two large lakes, — the eastern and western halves of the Mediterranean. What a fine stopping place this must have been for the ships in their long journeys from Greece, Phœnicia or Egypt, to Rome, Spain and the islands of the western Mediterranean and far away England! It makes us think of the Hawaiian Islands, in the middle of the Pacific, where our own ships stop for coal, fresh water and new supplies on their long trips to Japan, China, India and the Philippine Islands. Since Sicily had been the stopping place of the Mediterranean ships for a thousand years, it is easy to see why many different peoples would want it and be willing to fight for it. You remember of learning last year how the Greeks flocked to this island from their native country and built great cities upon it.

But look again at the map, and you will see that this island is not so very much farther from the city of Rome than it is from Carthage. The northeastern corner almost touches the southern part of Italy. In fact it is only two miles from it. The western corner of the island is not much more than a hundred miles from Carthage. A trireme could easily run across between sunrise and sunset. So here are two great cities, one mighty on land, the other mighty on sea, both eagerly

eyeing Sicily. Can you see the two hungry dogs, as we said awhile ago, ready to jump for the bone? But is the bone worth fighting for? Let us look farther and see.

Sicily is the largest island of the Mediterranean Sea, being just a little larger than New Jersey. But how different its surface is from New Jersey! No land could well be more mountainous than Sicily. In it are no large, flat farms, as there are in New Jersey or Kansas, for example. Indeed there is not a spot in the whole island that is out of sight of a large hill, and in most places lofty mountains are in sight. Since this island is so small, of course there are no large rivers, and hence we shall see no ships on them, as we have seen so often on the Nile and Tiber. There were, however, upon the island many small creeks, streams and springs. During the winter rains these became little torrents, but during the summer they became almost or completely dry.

If we were to imagine ourselves in Sicily during the spring or summer, we should see everything 'fresh and green, for the slopes of the hills and the little valleys were very rich and fertile. Forests would cover the hills and mountains. We would also find hundreds of orchards and vineyards on the hill slopes. And I must tell you that such an abundance of grain was raised on this island, and so much did Rome depend upon it for its wheat, that it came to be called "the granary of Rome." So rich was the ground that even on the hilly and stony places rich patches of wheat would grow between the stones. Indeed, it is said that one bushel of wheat sown would produce three hundred bushels. No country in the world raised more abundant or finer

wheat than Sicily did. Hundreds of flocks of sheep, also, and herds of cattle fed on the mountain slopes. On the southern coast was raised the finest breed of horses. It was here that Rome got horses for her cavalry.

As I told you, the rivers were small, so the ships could not go inland, and for this reason the trading was done at the seacoast. And here it was that the large cities grew up.

One of these cities, Syracuse, on the southeastern corner of the island, was very large and rich; and Athens itself was the only city in the world that was more beautiful.

This island, with its numerous streams, its beautiful valleys, its vineyards, its wheat fields, its orchards of olives and fruits, its fine breed of horses, its herds of sheep and goats, and its wealthy cities, is the prize for which both Rome and Carthage are struggling. Do you think it was worth the struggle?

In early time Carthage reached her arm across the Mediterranean and obtained the western half of the island for herself. Rome, now jealous of the rising Carthaginian power, desired to own the whole island. An excuse for fighting was easily found by the Romans, and the first great struggle between the two strongest cities of the world at that time began two hundred and sixty-four years before Christ, and lasted twenty-three years.

City after city fell in Sicily, until Rome had conquered the whole island except a few strong forts on the coast. These were held by the great Carthaginian, Ha-mil'car. No Roman general was a match for him.

It was now plain to Rome that if Carthage was to be conquered, her great power on the sea must be destroyed. Rome then rapidly built fleets. Soon she became powerful on the sea and beat the Carthaginians wherever she met them. Peace was declared after twenty-three years of fighting, and the great general Hamilcar, who had never lost a battle on land, and had stubbornly held his forts for seven years, was compelled to leave Sicily because of the failure of the Carthaginian ships at sea. Not only was Carthage forced to give up Sicily, with all its riches, and the islands about it, but she was also compelled by Rome to pay the large sum of \$4,000,000, which, because money was so scarce then, would be equal in value to perhaps ten times that much now.

Shortly afterward, while Carthage was having great trouble with her slaves, Rome seized both Corsica and Sardinia. When Carthage then complained, Rome compelled her to pay another large sum of money, a million and a half of dollars.

All this was hard for Carthage to bear. Some of her citizens, especially the nobles, were willing, however, to bear it, for they wanted to trade and did not wish to fight. But there was one man who tried to stir his people to fight for their country. This was the brave Hamilcar. And now let us look at his plans.

Hamilcar was elected commander of Carthage's army and resolved to conquer Spain. This was the first step in his plan to humble Rome and regain Sicily. For fear he should not live to strike Rome the final blow, he required his little son, Hannibal, who was then about nine years old, to swear at the altar of his god, Baal,

to humble Rome and remain her enemy forever. You shall see presently how courageously he did this. Hamilcar then took Hannibal to Spain with him. Here he remained in camp for nine years and became used to the soldier's life. At eighteen he was sent back to Carthage to receive his education. There he became a good athlete, obtained a good knowledge of Greek, and came to know much about the history of the Greeks and Romans, and the great peoples who had lived before them. He then returned to Spain and gained further schooling in the rough camp of war. When Hannibal was twenty-nine Hamilcar died, and the army declared that Hannibal should be their leader.

Thus you see Hannibal was not made general merely because he was the son of Hamilcar. He was, in fact, much like his father in many ways, but he was also the best rider and the best marcher in the whole Carthaginian army. He was willing to bear the greatest hardships in order to fulfill the sacred promise he had made his father when a boy, — that he would give his life to humbling Rome. Oftentimes on the march he slept on the bare ground with only a cloak for cover. He was ever ready to bear the same trials and hardships that his men did. For this reason his soldiers loved him, and as he never complained of the hard things that came, they too were ashamed to complain.

Soon Hannibal with his brave army had captured almost all Spain, — or as far north as the Ebro River, — and by the products of the rich silver mines of Spain Carthage had gained much wealth. So long as the war did not cost her as much money as they were

getting from the mines, the nobles of Carthage did not complain. They were glad to have the land conquered from the wild Spaniards, if only some one except the rich merchants and planters of Carthage would do the fighting. But by all this fighting in Spain an army is being trained for a greater task; for Hannibal, though young, was very wise. He took this as the best means to train an army with which to strike Rome a deathblow. He began by attacking Saguntum, a city on the eastern coast of Spain. This city was a friend of Rome's, and he knew that to seize it would make Rome angry and lead her to declare war.

Carthage did not much like this new action of Hannibal against Rome. But when Saguntum fell, after a siege of eight months, and the rich spoils of gold, silver and fine weapons went flowing home to Carthage, the people rejoiced and declared war against Rome. If the war would continue to enrich her greedy merchants, Carthage would be pleased. When war was declared Hannibal began to make his plans; and when I tell you of the great plan he made you will see something as to whether he was a brave man and a great general or not. He decided to make his way by land through fierce barbaric tribes from Spain to Italy, gaining if he could the help of the Gauls, a people living far north of Rome, up in the passes and around the feet of the Alps. His further plan was to stir up all those nations of Italy who had fought against Rome so long ago, such as the Gauls, Samnites and the Greeks, and get them to join his army against Rome. He could not go in ships, for Carthage, as you remember, had lost her power on the

sea in her first struggle with Rome. So he now started out on his long journey, a distance of over eleven hundred miles, farther than from Chicago to New York, before he could reach northern Italy and get help from the Gauls.

Let us take the map and follow Hannibal and see the difficulties he met and how he overcame them. Leaving his brother, Hasdrubal, with an army to watch Spain, he started out in the spring of 218 B.C., with an army of ninety thousand foot-soldiers, twelve thousand cavalry and thirty-seven elephants. At first he marched northward and crossed the Pyrenees Mountains. In doing so he had to fight step by step the wild Spaniards who occupied the mountain passes, and so lost many men. Some of his troops were left to hold the conquered lands, while others were sent home because they were not brave enough for Hannibal. This left Hannibal fifty thousand foot-soldiers, nine thousand cavalry, and thirty-seven elephants, or two-thirds as many men as he started out with.

Now let us imagine how this army looked. There were but few Carthaginians in it, for as I told you, Carthage hired most of her troops of other nations. She gathered them in as she did her commerce, from all parts of the earth. There were thousands of Celts, or Gauls, from the mountains of Spain, who were, therefore, quite used to fighting. These wore a white woolen tunic, with red edges, and carried a shield of bull's hide, a spear and a cut-and-thrust sword. There were other Gauls, in kilts, or naked to the thigh, with their huge shields, a spear and a long, broad sword, which they wielded very skillfully. There were also two thousand

slingers and some archers from the Balearic Islands just east of Spain. Nowhere else in the world were there slingers like these. They carried two slings, one for throwing long distances and one for short. They threw both stones and metal bullets.

There were also troops from Africa. Being used to the warm country, they wore but little clothing, covering their shoulders with a cloak, or the skin of a goat, leopard or lion, while their legs were bare. Then, there were the Numidian cavalry of Africa, who were the best horsemen in the world. In these lay Hannibal's greatest strength. The Numidian tribes of the desert went almost without clothing, being covered sometimes with a leopard or tiger skin, and sometimes with a mere girdle of skin around the waist. They used no saddle or bridle in riding, but guided their small wiry horses by their voice or with a slender rod, or stick. These horsemen, always plucky and tireless, were very skillful in the use of the spear.

The elephants were used to charge upon the enemy, whom they trampled down. Towers were also fastened to their backs, and these were filled with archers and slingers.

The army carried along with it but little baggage, for Hannibal had so far to go and wished to go so quickly that he took along but little heavy material. The baggage-train consisted of horses and mules. Carts were not employed till after they reached Italy.

Although Hannibal's army was made up of people of different nations and various languages, yet it was perhaps the best-trained army in the world; for since the first day that Hannibal had taken command, his keen

eye and wise judgment had been selecting officers and men who would laugh at the hardships of war and stand like a wall before the Roman sword.

Now let us return to the march. Hannibal had no trouble till he reached the Rhone, a swift and dangerous river, fed by Alpine snows. Here were two great dangers: first, it was a great question how to get the army and elephants across the river, when they had no boats; and second, a large army of Gauls were on the opposite side of the river and threatened to destroy his army should he attempt to get across. Some men would have given up under such difficulties, but Hannibal was neither worried nor discouraged. He bought all the boats he could from the natives and made large rafts himself. While he was doing this, he sent Hanno, one of his best generals, with some troops, quietly up the river to a shallow place, where they crossed without difficulty. When Hannibal attempted to cross, the Gauls faced him in full force, but just then Hanno attacked them in the rear. So surprised were the Gauls that they were completely routed, and Hannibal with his army crossed in safety. The elephants became very much frightened at the floating earth-covered rafts on which they were led, and some of them jumped off into the water, drowning their drivers. The water was not so deep but that the elephants could walk on the bottom, with their trunks thrust up out of the water to breathe. Thus not an elephant was lost.

For sixteen days Hannibal now marched through a rich country of half-friendly Gauls, till he came to the foot of the Alps. Here he did deeds so famous that they will not be forgotten so long as Hannibal himself

is remembered. There is no one thing, perhaps, that has made Hannibal famous so much as his pluck and bravery in crossing the Alps, and I must now tell you just a little about it.

One time, as the soldiers and the baggage-train were struggling upward along a narrow mountain-path, the natives, from the heights above, hurled javelins, and rolled huge blocks of stone upon them. It looked for a time as if the whole army would be dashed into the gorges below. But Hannibal restored order, took a position of great danger, and when night came on sent a body of troops above the natives, who came upon them by surprise. By desperate fighting and with great loss of beasts and baggage the gorge was cleared, and the worn and weakened army moved on.

After nine days of cold, hunger and climbing, the army reached the small plain at the summit of the Alps, where the discouraged troops were given two days' rest. Hannibal cheered them by pointing their gaze in imagination to the walls of Rome and to the comforts and spoils soon to be theirs in the sunny plains of Italy. After the short rest, amid the storms of snow, they began to descend the southern slope. This being steeper and covered with fresh snows, made it more dangerous for both beasts and men than the ascent of the northern slope had been. Men and horses often lost their footing and plunged to their death in the gorges below. Once they had to stop for three days to cut a road through solid rock large enough for the elephants to pass along. The great beasts suffered severely from hunger and cold, for surrounded by the great snow-fields and ice it was very different from their nat-

ural surroundings on the sunny plains of northern Africa.

After nine days they reached the foot of the mountains, ragged, weak and worn. Over half of the army, that is, thirty-three thousand men, had been lost. It now numbered but twenty-six thousand. It was this little handful of worn-out men and a few half-starved beasts that were to be thrown against the gigantic power of Rome, with millions of men for the army and the largest cavalry then in the world. But Hannibal was at their head.

Hannibal's army was now among its friends, the Gauls, who dwelt in the sunny valley of the Po, south of the Alps, and it halted there for food. While it rests for a few weeks and the starving beasts are fed till they are strong again, let us look at the Roman army Hannibal has to meet. Its real strength lay not in its splendid cavalry, but in the common foot-soldier, who fought for his home, his little farm, his gods and his nation. Any Roman citizen from his seventeenth to his forty-sixth year might be called upon to serve twenty campaigns in the infantry and ten in the cavalry.

The Roman soldier, as he marched behind the flag with the "eagle of Jove" perched on top of the staff, looked quite different from our soldier-boy in blue. Besides his tunic (a woolen shirt coming to the knees, bound round the waist by a girdle), he had his implements of warfare, consisting first of his armor of defense, and second of offensive armor and weapons. The helmet, shield, breastplate and greave formed his armor of defense. The helmet, shaped like a cap, served as a protection for the head. It was

made of bronze and had a plume of three black or scarlet feathers in it to make the soldier look grander and taller as he went on the march or engaged in the battle. The shield was about four feet long by two and a half feet broad, and was slightly curved, so that it would fit snug about the body and not present a flat surface, easily pierced by the enemy's spear. This shield was carried on the left arm. It was made of two boards of the size of the shield, which were glued together. The outer surface was covered, first with a coarse canvas, and then with a calf's hide. An iron rim was put on the upper edge so that the shield could not easily be split or injured by the downward stroke of a sword in the hands of the enemy. The under edges were also protected by an iron rim so that it might not be injured when resting on the ground. This shield was not found strong enough at all times to resist the flying spears and hurled stones of the slingers in the hands of the enemy, so later the outward surface was covered with iron.

The wealthy soldiers wore an armor about their breasts. This was much like a vest and was made of strips of iron running up and down, which were fastened together crosswise by strong strips of leather. This armor protected the upper part of the body from the swords of the enemy. In addition to this, most of the soldiers wore a brass plate, nine inches square, as a protection to the breast. In a combat with the sword the Roman soldier advanced his right foot. As a protection to his leg he wore a legging, called a greave. This was shaped like the half of a boot-leg split up and down, and was made of metal to fit the front and sides

of the leg. It was lined with leather or cloth, so as not to rub the soldier's leg. It extended from the ankle to just above the knee. Sometimes the soldier wore greaves on both legs, for he advanced his left foot when he hurled the spear.

His weapons of attack consisted of the sword and two spears. The sword was worn on the right side. It had a strong straight blade and was used for both cutting and thrusting. Besides the sword he carried two spears, which were his chief weapons in battle. They were almost seven feet long, including the handle, and about three inches thick. The shaft was four feet and a half long, and a barbed iron head, of the same length, extended halfway down the shaft to make it firm.

In addition to these implements the soldier, when in marching order, usually carried enough food to last two weeks, three or four oak stakes to help form the fence about the camp, and several tools, such as hammers and augers. Altogether he carried a burden of from sixty to eighty pounds, and was trained to march twenty miles a day. He was taught to swim rivers, to climb mountains, to penetrate forests, to wade swamps, and to meet and overcome every kind of danger that a life of war could lead him into.

The Romans, always on the watch when they stopped for the night, built a strongly fortified camp to guard against surprises. Around the square camp was dug a ditch fifteen feet deep. The dirt was thrown on the inside and formed a wall ten feet high. Then the oak stakes carried by the soldiers were driven firmly into the dirt wall. These stakes had sharp points at the top, so as to make them hard to climb over. The camp was

also strongly guarded by sentinels. So you see it must have been almost impossible to surprise the Roman soldier at night.

The great weakness of the Roman army was in the fact that it constantly changed its generals. The consuls were the generals, and these, as you know, were elected every year. Rome at this time had over seven hundred thousand soldiers ready at a moment's call to fight for her; and so closely had Rome bound her people to her, and so proud were they to be called Roman citizens, that every soldier's breast and heart were as good a defense for Rome as the armor which he wore.

But now let us go back to the army at the foot of the Alps. The Roman army, even if large and well-armed, was no match for Hannibal. He utterly defeated them in the very first battle in the Po valley. Many Gauls then joined his army, and he marched southward toward the Arno River, which had recently overflowed from the melting of the mountain snows, forming great marshes which were thought to make the roadways impassable. But Hannibal had never met a road he could not pass, and after putting his most trusty troops in front, he gave the order to move. On they went for four days and three nights, sometimes in water to the armpits, and sleeping on baggage and dead animals. All of the elephants, as you remember, had been brought safely across the mountains, but now all except one had died from the effects of the mountain exposure or in battle. Hannibal himself, a part of the time ill, sometimes joking with his soldiers, and never discouraged, made his way through the sea of marshes on the back of this one faithful animal. The exposure was

so severe that the great general lost an eye from an inflammation which he was unable to attend to.

Nowise discouraged by these hardships, on he went southward toward Rome, destroying the farms and doing all he could to persuade Rome's allies to desert Rome and join him.

One morning, during a heavy fog, he completely defeated and almost destroyed the Roman army in a second great battle, on the shore of Lake Trasimenus, eighty miles northwest of Rome. After this defeat Hannibal hoped Rome's friends would desert her. But seeing Rome defeated did not make her subjects love the old city on the Tiber any the less, for very few of them showed any desire to rise in favor of Hannibal. Notwithstanding he was now very near Rome, he dared not besiege it without the help of the people in the country near by to bring him supplies; so he hastened southward, hoping to gain the support of the Samnites, whom, you remember, Rome fought with and conquered about a hundred years before this time. He thought, too, surely the Greek cities in southern Italy would leave Rome and help him.

Rome now became very much alarmed, and chose Fabius as dictator. Fabius tried a new plan, which was to hang continually at Hannibal's heels and torment him as much as possible, but avoid an open battle. Thus he expected finally to wear out Hannibal. For more than a year this method was kept up, while Hannibal marched about almost as he pleased from one fine valley to another, getting plenty of food for his army and trying to make friends with Rome's allies. Many of the Roman farms were now falling into a desolate condition

because the armies had so badly overrun them. For this reason Rome to a great extent had to depend on Sicily and Egypt for her grain.

Once Fabius thought he had Hannibal penned up in a small valley in southern Italy where he could not get out. But Hannibal ordered some soldiers to climb the hill slopes which hemmed them in and drive before them a number of oxen with lighted fagots on their horns. The Romans, thinking they saw the whole Carthaginian army marching off during the night by torchlight, left the road which they were guarding and made for the steep hill. Hannibal then quietly marched out of his pen by the unguarded road.

Rome became impatient of the plan of Fabius, and finally Æmilius Paulus, a more energetic man, was elected consul. He enlisted a large army, ninety thousand or more, and marched at once to Cannæ, in south-eastern Italy, where Hannibal was encamped, with the purpose of defeating him at once. How little they knew, even yet, the strength and power of the great general!

Hannibal met Æmilius on a plain where there was plenty of room to use his cavalry. He formed his men in a line the shape of the new moon, with the cavalry at each end. When Æmilius dashed at him with 76,000 men, Hannibal opened a space for him in the center, then closed on both sides with his terrible cavalry, slew Æmilius, most of his staff, many knights and the whole army except six thousand men. Hannibal is said to have gathered a bushel of gold rings from the dead nobles and sent them to Carthage.

When Rome heard of this great defeat, her people

were stricken with the greatest fear and proposed to leave the city at once. It was then that the senate saved the city. Ever wise and brave, even in the greatest danger, it ordered that mourning and weeping for the dead should cease in the city, the city gates be closed, the country crops near Rome be destroyed, so that Hannibal's men if they came might be starved out, the bridges leading into the city be broken down, and new levies of soldiers made. If you would understand this war, you must know that it is the senate, sitting as calmly as a council of kings in the Capitol at Rome, which is guiding every movement in this life-and-death struggle. It was at this time one of the wisest, and most powerful bodies of men that ever ruled any nation, being composed of three hundred trained men who had had the experience of holding the greatest offices of Rome before they became senators. After being elected, they served in the senate for life. They were compelled to attend all the meetings of the senate and were not allowed to engage in any other business. They had charge of religion, the treasury, appointed the dictator, determined what nations should be their friends, ordered the raising of armies and helped in making the laws.

Hannibal won no more great victories in Italy after Cannæ, 216 B.C., though he was victor in many small conflicts. Fabius was again made general of the army, and he tried his old plan. And thus the years went on, Hannibal's army gradually getting smaller through death and because he received very little help from home; while Rome, ere long, regained Capua, the rich city in the plains of Campania, which had deserted

her Mistress on the Seven Hills and gone over to Hannibal after the battle of Cannæ.

All this time most of Rome's allies, scattered throughout the peninsula, clung to her like children to their father in time of danger. The Roman traders and farmers loved their country so dearly that they would not give up to a foreign foe, even if they lost their farms, their stores and their lives. Thus you see that when Rome built roads and made her conquered people obey her and gave them just laws and peace so that they could easily trade and become wealthy, she did not do it in vain.

In this way Rome taught the ancient people, and all the world after her, a great lesson. When once she had conquered a people, she attached them to herself by roads and laws, and forts and colonies, and held them as a part of herself in a way that no other nation had ever done before.

At length, two hundred and seven years before Christ, Hasdrubal, the brother of Hannibal, who was at the head of an army in Spain, resolved to go to the assistance of his brother. He rapidly crossed the Alps, as his brother had done, making use of the same rock cuttings and mountain roads which his brother had made eleven years before. Then he hastily gathered an army in the north of Italy and moved southward to meet his brother. Had his plan been successful, it might have been the ruin of Rome; but some of Hasdrubal's messengers, who carried letters telling Hannibal to meet Hasdrubal north of Rome, were captured by Roman troops. The Romans, seeing their great danger, raised an army in haste, and met Hasdrubal and his

army on the Metaurus River before they could join Hannibal. The Carthaginians were defeated with great slaughter. Hasdrubal bravely fell in the battle, fighting to the last. His head was cruelly sent to Hannibal and thrown over the lines into his camp. When Hannibal saw it, he sadly remarked, "I recognize in this the doom of Carthage."

Although Hannibal had now lost all hope of conquering Rome, he yet for four years remained in the mountains of southern Italy, holding his army together as it slowly grew smaller. But Rome now chose a new general, who made a new plan to capture Hannibal. This general was the famous Scipio, and his plan was to cross the Mediterranean and attack Carthage. He now raised an army and sailed from southern Italy across the sea to attack the great city.

Hannibal was immediately recalled home by the Carthaginians to defend his country. With a new army he met the troops of Scipio on the plains of Zama, south of Carthage, and for the first time in his life the great Hannibal suffered defeat. Twenty thousand of his men were slain, and he barely escaped with his own life.

The war was now closed, 202 B.C., and by it Rome had gained Spain and the islands of the Mediterranean Sea. She also made Carthage give up her war elephants, destroy all her ships of war except twenty, and promise to pay to Rome \$240,000 each year for fifty years.

Amid all these troubles Hannibal did not give up to discouragement. When the war closed, he was placed at the head of Carthage; and so wisely did he rule that

the triremes and quinqueremes were soon again pouring the riches of the seas into her lap and raising before her the vision of being mistress of the seas.

But as Carthage rose again in strength, Rome's jealousy rose also, and especially her jealousy of Hannibal. The nobles of Carthage and Roman spies hatched evil reports against him; after seven years of noble effort he was forced to leave his city, his house being leveled to the earth and all his property seized. Hunted almost like a beast for the next twelve years, he fled from one country to another to escape the cruel hand of his enemies. How the Romans would have liked to have him walk in chains in one of their great triumphs! Finally, in 183 B.C., when he was perhaps sixty-six years old, to avoid capture and so great a disgrace, and being betrayed by a king of Asia Minor to whom he had fled for protection, Hannibal took poison, fighting, as he had sworn, to the last hour of his life against Rome or Rome's allies. In the same year (183 B.C.) died his great conqueror, Scipio Africanus, also an exile and full of bitterness toward the country which he had saved when it tottered under the heavy blows of Hannibal.

But Rome was still afraid new Hannibals might be born, and in 146 B.C. made an excuse for fighting Carthage again, and in order to destroy her trade, ordered the Carthaginians to remove the city ten miles inland. How this must have stung and vexed these brave seamen, who had grown rich on the seas for six hundred years! Of course they refused, and then began a four years' siege of their beautiful city.

I have already told you something of the mighty walls which surrounded Carthage, and of the great towers for protection which were built upon them; and I must now tell you something of the implements of war which Rome attacked them with in her stubborn siege. The battering-ram was principally used to destroy the walls. It was made of the trunk of a large tree, and was often one hundred feet long. On the end of it was fastened a large piece of iron or bronze, shaped like a ram's head. This huge log was swung by ropes or chains from a beam above, so that the soldiers did not have to hold it up while they swung it backward and forward, making the iron head go crashing against the stone wall. The beam was made long, so that it would reach across the ditch, fifty to seventy-five feet wide, which was just outside the wall. A roof was built above the battering-ram, so that the men, oftentimes a hundred or more, who were running it, could not be hurt by the weapons of the enemy on the walls.

The Romans also had huge machines called catapults, used for hurling large stones, weighing from fifty to three hundred pounds, over the walls into the city. These they used instead of cannon. Why did they not use cannon and cannon balls as we do now?

They had also high towers built on wheels, which were rolled up to the walls. The enemy in the city could prevent them from climbing on top only by throwing stones down on them, or hot oil, or by digging mines under the towers, so they would fall over, or by some means setting fire to them, or by building their walls still higher than the tower.

Well, as I told you, Rome surrounded Carthage and

began the siege. At first the Carthaginians were in despair, but they asked the Romans to give them thirty days of peace in which to consider whether they would surrender or not.

In these thirty days the whole city was turned into a workshop. Lead was torn from the roofs of the houses and made into balls for the slingers. Iron was stripped from the walls of the buildings to be beaten into swords; the women cut off their hair to be twisted into ropes for the catapults and for strings for the bows; stones were piled on top of the walls to be thrown down on those who should attempt to climb them. Oil was brought to the walls, and kettles for boiling it. When the thirty days were over, and Scipio (the grandson of Hannibal's conqueror) came to demand the surrender of the city, he was surprised to find the gates closed and everything ready for the siege.

Again and again did Scipio assault the city, only to be driven back. The rams battered against the walls, but the Carthaginians hung great sacks of earth down in front of them and thus broke the shock. Those who attempted to scale the walls were scalded with boiling oil dashed down by those who defended from the towers above. Mines were attempted under the walls, only to be stopped by countermines dug by the Carthaginians. So, for four weary years full of suffering, the siege went on, the Romans pressing closer and closer, the Carthaginians, defending themselves with heroic courage, but every day coming nearer to the point of starvation. Disease, death and famine began at last to weaken the strong defense of the great city. Finally the walls were scaled, the Romans entered and began making their way

toward the great rock, Byrsa, of which I have already told you.

In this last hour of despair the Carthaginians heroically defended every foot of street, every house, every temple. For seven days the Romans fought from house to house, from story to story, till at last they came to the towering rock, upon which was seated the sacred temple, defended by fifty thousand men. Diseased and starving, these soon surrendered; many, however, preferring death to submission to their great enemy, took poison or flung themselves into the flames.

Then came special orders from Rome to burn Carthage, plow up its site, and curse the ground that no city should ever arise upon the site again.

Thus Carthage, living for six hundred years, and becoming the center of the world of trade and wealth in her day, as London is in ours, was crushed to death by her great rival, and her wealth taken up by Rome.

No people were ever braver than some of her people, and no general in all the world, perhaps, was greater than Hannibal.

But although the Carthaginians were so brave and rich, and Hannibal so great a warrior, it is no doubt better that Rome succeeded in this great struggle instead of Carthage.

Rome, with all her faults, had more than Carthage that was good to teach to the world of her time and all the world since.

Rome knew how to teach people of different tribes and customs to obey one ruler — Rome; Carthage did not know how to build and rule a great nation. Rome was coming, at this time, to care for beautiful things;

Carthage cared little for art but greatly for wealth. Carthage still kept up cruel and harsh ways of worshipping their gods; Rome was fast losing her faith in her own gods, but by conquering the peoples around the Mediterranean and teaching them to obey *one government* instead of many, it led them after a while to think of obeying and worshipping *one God* instead of many. Thus, though Rome was often cruel in what she did, she unconsciously prepared the path for greater things.

How all this came about, and how Rome wove her web slowly around every nation touching the Mediterranean, and went on for hundreds of years afterward giving the world great models of government, and how after a time the gentle spirit of Christ silently conquered the medieval and modern world more completely than Rome conquered the ancient, we shall see as we go on in the upper grades, following the spread of Christianity and watching the influence of Rome spread over western Europe and in the French and Spanish colonies, even to North and South America.

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HOW ROME CONQUERED THE WORLD, BUT DESTROYED HERSELF

WHEN Carthage was conquered and destroyed, Rome's struggle for life was over. For five hundred years and more she had been meeting and conquering enemies; and although she was almost always successful, there were many times when it was not certain whether Rome would conquer her enemies, or her enemies Rome.

In this period of five hundred years, Rome had grown from a little village of mud huts and a few hundred people to a great city of fine buildings and streets, and perhaps a half million people. She had grown in size from a little plain on the Tiber no larger than a small township in one of our counties to a great state extending over most of Italy, all of Carthage, and all of the islands of Sicily, Sardinia, and Corsica. She had reached her strong arm over mountains, plains, rivers, valleys and seas, and conquered hundreds of cities with wealth, like herself, and in the mountains scores of tribes who spent their time in wandering from place to place herding cattle and sheep.

But the one most important thing which Rome had done in all this time was this,—she had taken the snarling tribes and quarreling cities of the entire Peninsula and had taught them the lesson of *strength in union*

as the father taught his sons :— after binding a number of sticks together firmly, the father brought the bundle to his seven sons, and offered a reward to the one who could break them. They all tried and failed except the last son. When it came his turn to try, he unbound the bundle, took the sticks singly, and easily broke them all. When the other sons said to the father that they, too, could have broken the sticks by taking them singly, the father replied : “ My sons, I have taken this method of teaching you the important lesson that in union there is strength ; if you stand together and help one another in life, none can injure you or take from you your possessions ; if, on the other hand, you do not unite, but each struggles, selfishly, against the others, you will not only ruin others, but lose your own possessions as well.” Of all the nations we have studied — Egypt, Judea, Phœnicia and Greece — not one of them had any such power to bind peoples and nations together and teach them to obey as Rome had. And it was because Rome had taught these many people to obey her, and stand by her, and fight for her, that she had conquered every enemy, and had now, about 150 B.C. conquered the greatest enemy she ever met, — Carthage.

Rome now stood like a young Hercules master of Italy, Sicily and Carthage, all, as you have seen, about midway in the Mediterranean Sea. If it was desired to conquer Spain in the West it would be easy, for Spain was made up of many tribes who had never been bound together into one strong nation ; if it was desired to conquer the old countries of the East, — Greece, Asia Minor, Phœnicia, Judea and Egypt, — it would be still easier, for these countries were now quarreling among themselves, and,

like the sticks, when separated could be easily broken in pieces one by one.

Rome had grown so accustomed to conquering people, that when she had destroyed Carthage, and no longer had any great power to fear, she was not satisfied. Her appetite grew sharper, the more she ate ; the more she conquered, the more she wanted to conquer. So for the next fifty years after Carthage was destroyed (from 146 to about 100 B.C.), Rome took many of her young men from the stores and the plow and sent them to Greece and Asia Minor to overcome the dozen or more snarling, warring states which had grown up there since Alexander the Great's empire broke into pieces about two hundred years before.

We must now see how Rome did this, and finally see what effect it had upon Rome herself.

The first armies sent into the East were under very poor generals and the Romans were often defeated. The people at last concluded to put Æmil'i-us Pau'lus in command. Æmilius was the son of the Æmilius Paulus who was killed at Cannæ in the battle against Hannibal. He was a poor man, who would not make himself rich, as many of the other generals did, by dishonesty. Now Æmilius had commanded armies in different places and was a great commander. He did not thank the people for the honor of making him general, but said he supposed they thought he could command, otherwise they would not have put him in the place, and that now they should not meddle with his affairs but leave him to do as he pleased ; and he generally did do as he pleased, and generally succeeded well. He was now sent against King Perseus of

Macedonia, who was the cause of much of the trouble in the East. At Pyd'na, in Macedonia, he soon defeated the king's army, commanding it bareheaded and in light armor, took Perseus captive and brought all of the king's country under Roman control. He captured very great treasure here, but being as honest as an old-time Roman, he took nothing for himself.

Æmilius sent home to Rome all the riches he captured, and this displeased some of his soldiers who wanted the gold for themselves. When the senate of Rome wanted to vote Æmilius a triumph, the army objected on that account, but an old general arose and said that he now saw how good a general Æmilius was, for he had won a great victory with an army of grumblers. This reply rebuked the soldiers and Æmilius was voted a triumph.

The triumph was a great celebration given by the senate to a victorious general, and was the highest honor that could be given him. This one given Æmilius Paulus was not the first or the last one given in Rome, but it was the last one given to an army made up of *free* Roman citizens and a very grand affair and so I will tell you something about it.

That you may better understand what the triumph meant, I will tell you what a general had to do in order to be granted one. He must have held some of the highest offices in the government. He must have been actually in command of the army at the time of the victory. The victory must have been gained with his own troops. There must have been at least five thousand of the enemy killed in the battle and the war must have been brought to a successful close. Now the

general had to do all these things before he might even ask for a triumph and then he had often to press his claims before the senate quite a while in order to get the senate to vote him the honor.

Let us imagine how it was in Rome on the occasion of the triumphal procession. The city was decorated with wreaths of flowers. The temples were thrown open and incense rose from every altar. Sight-seers, in their holiday attire, occupied every nook and corner where one could stand. Seats and stands were placed in the Forum and in other convenient places to accommodate the people. Rome was all alive with sight-seers. The public baths, the parks, the race courses, were swarming with the crowd. Officers kept the streets open for the procession, being careful that the crowd did not get in the way. It required three days for all of the ceremonies of the triumphal procession of Æmilius Paulus.

The consuls, followed by the senate and trumpeters, led the procession, after which came wagonloads of the rare and beautiful things taken in the war. Pictures of the conquered countries and forts, having banners with the names of the towns, were borne after them. This took most of the first day. On the second day came wagons with armor, arms and the spoils of war. After them marched three thousand men bearing bowls filled with silver coins, and still after them, men carrying silverware of all sorts captured and collected from the captured towns. But the third day was the most splendid of all. The procession was led by a body of flute players, followed by young men leading one hundred and twenty snow-white oxen, with their horns gilded and decked with ribbons. These oxen were intended

for sacrifices to the gods. After the oxen came seventy-seven men bearing basins of gold coins, and with them marched those carrying the gold vessels that had been captured. Next came the chariot of King Perseus, bearing his armor and crown. His little children with their teachers followed, and then came the captured king himself, dressed in black. After all this followed Æmilius Paulus, the conqueror, dressed in the robe of Jupiter, wearing a gold crown, and riding in a chariot drawn by white horses. A slave rode with him and reminded him every little while that he must not be too proud, for he was but a man. The last of the procession was composed of the conquering army — the soldiers bearing branches in their hands and singing songs. After marching through the streets amid the shouts of the throng, the blare of the trumpets and the music of the flutes, the general, dressed in his sacred robes, rode to the Capitol, slew the oxen, offered sacrifices and paid his vows to Jupiter, and then went to the mansion prepared for him at public expense by the senate.

One of the events of these wars in the East had a great influence on Rome and on her life. This was the destruction of another great city. For some offense the senate ordered the beautiful city of Corinth, in Greece, to be destroyed and burned.

Corinth was a wealthy city and full of the most beautiful works of art, such as pictures, statues and buildings. Many scholars and artists lived there. You no doubt recollect that in our work last year we found that Greece was a land of scholars and artists, and now I want to tell you how Rome got a liking for such things, and, alas! for other things which were not so beautiful.

The general who captured and destroyed Corinth was named Mum'mi-us, who, it seems, was a very ignorant but a very honest man. He had no notion of the value of the pictures and statues which he found in the city. He sent everything to Rome, and it is said that he made each captain agree to replace any of the valuables that might get lost or damaged, just as if it were within the officer's power, for example, to carve statues equal to those of Phidias, or paint pictures like those of Zeux'is (who, it is said, painted grapes so well that he deceived the birds), or those of Par-rha'si-us (who painted a curtain so well as to deceive even Zeuxis himself). Just as these fine things were sent from Corinth to Rome, so many other luxurious and artistic things were sent from other towns taken by the Romans. Indeed, Rome was now rapidly becoming the center toward which everything that was artistic, rich or luxurious took its way. And since the sober, practical, warlike Romans did not have a talent for making these beautiful things, when they wanted to learn about them they had to learn from the Greeks themselves; and before they could do this, they had to know how to talk and read the Greek language. This, as you see, will help the Romans to carry Greek art and culture to the West, just as we saw, last year, Alexander the Great carried it to the East.

Before this it was not common for the Romans to know how to speak or read Greek. Scipio, of whom we learned in connection with the war with Hannibal, took great interest in Greek, as did Cato, who so strongly urged the destruction of Carthage, and the Gracchi, of whom we shall learn later.

After the destruction of Corinth, her people, together with thousands of others of the Greeks, were sold as slaves to Rome. You know that Rome has had slaves for hundreds of years before this time, but they were not educated slaves as these Greeks were. Rome scarcely ever left the people alone in the countries she conquered, but sold the best of them into slavery. We once had, as you know, a great many slaves in this country, but you must not think of Roman slavery as being just like ours, for the Roman slave was generally white like his master, and was only a slave because he had been captured in war.

That you may better understand the effect of Greek slavery in Rome, let us imagine an example: Suppose we were to get into a war with France, and, defeating her, were to capture a great many educated Frenchmen. Then suppose a number of them were brought to the capital of your state and your fathers should go there and buy a finely educated Frenchman to be your teacher, one perhaps who had been a doctor, or lawyer or college professor at home; or suppose he should buy the grown-up daughters of a very rich man for your house servants, or the sons for farm hands or gardeners. Would it not seem strange to have such persons as slaves? Well, it was something so with the Romans when they conquered the Greeks and sent so many of them home as slaves. Thousands of these educated Greeks were scattered among the Roman homes. There were also thousands of other slaves, as Carthaginians, Spaniards, Gauls, Asiatics, — people from all parts of the world, — but the Greeks, because of their education and manners, of which I will tell you later,

had the very greatest influence upon Rome. Human beings as slaves became very cheap and very plentiful. You have heard the expression, "as cheap as dirt"; well, once the inhabitants of Sardinia rebelled from Rome, and when subdued were sold in such numbers that the Romans had an expression, "as cheap as a Sardinian." A Sardinian could be bought for fifty cents. At one time it is said that three-fourths of the population of Rome were slaves. As to their influence on Rome let us think of these slaves as divided into two classes, or groups,—the educated and the uneducated. Of course the majority belonged to the uneducated class; we will talk of them first and of the educated last, and this will bring us back to the Greeks.

Slaves on the great farms were treated more like animals than like human beings. The master had complete control of his slaves and could treat them as cruelly as his passions moved him to do, even to the point of killing them if he liked, and no one could interfere.

The farmers had come now, at about a hundred years before Christ, to employ slaves almost altogether in cultivating their farms, with the result that the small farmers were obliged to give up farming because they could not raise produce to sell so cheaply as the large farmers. They then went to the cities to make a living, and often became idle, poor and vicious, and spent their lives in stealing, selling their votes to politicians and begging for something to eat. These, you see, are not the self-reliant, plain, common people, free and independent, with homes of their own, like those we saw in the early days of Rome. They have become a class of

beggars, depending upon the rich for their living. This then is one thing the wars and slavery have done — they have driven the small farmer out of the country into the city, where he has become poorer and often a pauper in the city of Rome. Thus some of the Roman people are becoming very rich while others grow very poor.

In the second place, there were so many of these slaves who had once been free that it kept Rome continually watching for fear they would arm themselves and strike for freedom, — as in fact they did try to do time and time again. In 73 B.C. a slave named Spartacus persuaded seventy of his companions to rebel with him. They went into the crater of Vesuvius to make arrangements for their struggle for liberty. Here they were joined by thousands of slaves and robbers. Three thousand Roman soldiers were sent against them, but Spartacus quickly defeated them. This victory caused the slaves, around on the farms and in the cities, to run away from their masters by the thousands, until finally Spartacus had a slave army of seventy thousand men. They captured many of the Romans and treated them as cruelly as the Romans had treated the slaves. They managed to withstand the Roman armies for two years, or until their leader was killed and his followers scattered. Thus Rome was always afraid of her slaves, for as I said, there were now really more slaves than there were Romans.

Again many of the uneducated slaves were men and women who had immoral habits, into which the Romans gradually fell.

But I must tell you also that many of the bad habits

which Rome contracted from her slave-class, and which helped toward her ruin, were taken from the well-educated Greeks.

That you may understand this better, I will tell you something about some of the customs of the Greeks before they became slaves. You remember how Greece was cut up by the mountains. These many little city-states were never able to make a single government binding them all together. They finally quit trying to do so, and gave themselves up to luxurious living, study and art. They spent so much time in warring and in trying to turn life into pleasure, that they forgot the worship of their ancient gods. They argued so much and so cleverly about some of their bad habits that nobody was quite sure that anything was really wrong or bad. One group of these debaters, or philosophers, as they were called, was led by a man named Epicurus, who taught that all people should live for was to enjoy themselves. Epicurus himself was a very good man, but what he taught did not have a good effect upon the people, because it gave them an excuse for doing all sorts of bad things which they would pass by lightly, saying these were for their enjoyment, and that Epicurus taught that whatever would lead to enjoyment was right to do.

Besides Epicurus, there were many other leaders in Greece who taught such different doctrines that the people were quite at a loss to know what to believe.

Now, when these educated Greek slaves taught such things to the Romans it had, among other effects, these two:—first, the Romans became very luxurious and learned to spend a great deal of their time in seeking

enjoyment at the theater, baths, games, races and gladiatorial shows; and, second, they lost confidence in their own gods and in what the gods were able to do for them. They gave less attention to serious religious life and more to outward shows and ceremonies, such as regarding the lightning and thunder and watching the flight of birds.

These are some of the unfortunate results which finally grew out of the Romans learning to speak and read Greek that they might know about the pictures and statues and books that were sent home from Corinth and other Greek cities. Of course there were some educated slaves from other lands also who helped to bring about similar results.

Since the Romans are becoming such a pleasure-loving people, let us now take a look at the way they amuse themselves, for we can tell something of a people by the sort of amusements they enjoy.

We must remember what a great city Rome had grown to be. At this time the circuit of the walls of the city was about eleven miles, and as many people lived within these walls as now live in Chicago, *i.e.* more than one million five hundred thousand. Dotted here and there over Italy were many other cities, which had theaters and games and amusements just as Rome had.

Let us now in imagination travel into the city over one of those broad and solid roads which the Romans knew how to build so well. We notice, at once, the very narrow streets. There is a lack of windows in the walls of the buildings, many of which are four stories high. The front doors open outward, instead of inward as ours do. The simple Roman home with thrift and

freedom and contentment which we knew before the war with Carthage, has very much changed, — the great mass live now in miserable huts, the great nobles in splendid mansions.

Let us not stop now to see the sights of the streets, but enter at once into one of the great mansions, filled in the morning with beggars, who hang about the owner for their daily bread, and crowded in the evening with feasters, who spend fortunes in feasting and drinking. To understand the true Roman in early days as he was, we must see him chiefly on the farm; to understand him in these later days, we must see him in places of luxury and pleasure. Of all his luxuries and displays, perhaps none surpassed those connected with his feasts, and I must now briefly tell you something of a typical one. It is said the dining-table alone, made of rare woods, cost the wealthy nobles from twenty to fifty thousand dollars. Around these tables the feasters reclined on gorgeous couches, covered with coverlids dyed scarlet, and richly embroidered with figures of birds, beasts and flowers. When all had reclined and were ready to dine, slaves passed around the table with silver basins and ewers, pouring scented water upon the hands of the guests and drying them upon dainty napkins. The table was burdened with vessels of gold, silver and fine earthenware. At each end of the gorgeously furnished room were great urns filled with wine, from one of which cold drinks were served, from the other, warm.

After the hands were daintily scented and the room filled with fragrance, the feast began; slaves hurried here and there bearing costly and rare dishes, — dormice strewed with poppy seeds and honey; hare with artificial

wings to resemble Pegasus, stuffed fowls, thrushes with dressing of raisins and nuts, oysters, scallops, snails on silver gridirons, boar stuffed with rare birds, with baskets of dates and figs hanging from his tusks, fish floating in gravies, which were poured from the mouths of four tritons at the corners of the dish, peacocks sitting on nests, the eggs made of beccaficos surrounded with yolks of eggs seasoned with pepper, and scores of other dishes strange and costly. During all this time the music of the harp mingled with the voices of boys and girls, who entertained the guests with dance and song. Sometimes, while the Romans dined, roses were showered down upon them from above. The cost of many of these feasts was very great. One man, it is said, paid \$200 for a single fish, another \$4000 for a dish of rare birds, and another the sum of \$40,000 for a single dinner. While a few could live in all this luxury, there were thousands of poor slaves whose board cost their masters less than two dollars a month. Many of the Romans had now grown to be gluttons, and all in all you can see how different these days must be from those of early times, when a great Roman general boasted of making his dinner upon a roasted turnip.

Now having taken a glimpse of their luxurious dining, let us see the Roman in the public bath. Many of them bathe twice a day, and some as many as seven or eight times. By doing so they seek to crowd many days into one, and thus get a greater pleasure out of life. Beggars and rich alike bathed in these public baths. The buildings were built of beautiful marble and were among the largest and most splendid in Rome. There were united in the great buildings, a theater, a gymna-

sium, and many bathrooms all of which were ornamented within with pictures and statues. These buildings would accommodate from 1000 to 3000 persons at a time. The cost of a bath was in some instances about one-eighth of a cent, but in many places the bath was free.

The most common form of bath was taken after exercise in the gymnasium. The bather undressed in the outer room, or perhaps in the warm room, and was then rubbed with oil. He then took a sweat in the hot room and then a warm bath. Returning to the first room he took a cold bath and went back again to the hot room for a second sweat. Finally he was rubbed with oil to prevent his taking cold. The bath over, the bather may now listen to what is going on about him. There is a noisy crowd in the bath. Some are exercising, others being rubbed and kneaded by the servants. At times there are noisy quarrels among the motley crowd of bathers; sometimes a thief is caught, for thieving grew very common about the baths as the poor class increased in Rome. The splash of the swimmers, the noise of the players, the cries of those who are selling cakes, sausages and sweetmeats, the coming and going of every class of person, from luxurious senator to miserable beggar, makes this one of the most active and interesting meeting places for the pleasure-loving Roman.

The dinner and the bath have taken most of the day. On the next day let us start early to the circus to see the races and the sort of people who gather there.

As I have already told you, the common people have been pushed off the farms by slavery. They have swarmed to the city and have now become a crowd of loafers and beggars. All they wish now is something

to eat and continual amusement. There are so many of them that the rulers and rich people scarcely know what else to do but to keep them satisfied by giving them what they ask for. The games are not religious, as they once were in the plain and simple days of early Rome, but serve wholly for amusement. There have grown to be so many of these games and celebrations that one hundred and thirty-five holidays in the year are set aside that the people may attend them all.

But we must now be off for the races. The building in which the races were held was called a circus and was made of wood and stone. This one, the Circus Maximus, which means the great circus, was between a quarter and a half mile long and six hundred feet wide. The great building was U-shaped. At the open end were placed the stalls from which the races start. Tiers of seats rose one above the other, as you may have seen them at the amphitheaters of shows or fairs. This great circus seated about two hundred and fifty thousand people — nearly twice as many as live in the city of Indianapolis. Down through the middle of the U was a low wall, around which the races were run and on which the judges sat. Instead of having light sulkies and a single horse, as our races have, they drove from two to ten horses side by side to a two wheeled car, or chariot, such as you perhaps have seen in a street parade, or in a show. The driver wore some bright color, such as red, yellow, green or blue, and the people seemed often to think more of the color than of the driver or horses; and so at the races there arose in the motley crowd parties called the Reds, Yellows, Greens and Blues. These parties became so excited over the success or

failure of their favorites that they often came to blows. Let us take one of those hard stone seats and watch the teams all dart at once from the starting place at the open end of the great U into the race and go dashing around the circus. What a noise! The trampling of the running horses, the rattle of the chariots, and the terrific shouts of the people fairly make the great building tremble. We can imagine how the Romans loved a race when we think that they often sat watching them from early morning until late at night. This was all very exciting, but what made it more so to them was that they gambled great sums of money on the races. Fortunes were made and lost sometimes in a day. These are, indeed, very different people from those of the day of Cincinnatus.

But what pleased them more even than the races were the games in the amphitheater. Think of some great circus, like Barnum's, at which you may have been, having instead of wooden seats, seats of stone; instead of walls of canvas, great walls of stone; and instead of two rings, but one great ring with high walls, from which nothing can escape when placed inside. Such was the Roman amphitheater.

The principal games held in the amphitheater were not games at all, as we would think, but real fights between men and beasts. The chief amphitheater in Rome was called the Colosseum. It was built of stone, was 180 feet high, one-third of a mile around, and it would take all the people in a large city to fill it full, for it would seat 90,000. Much of this great building is still standing, and is to this day one of the most wonderful ruins still remaining of the old-time world. The

men who fought in the amphitheater were called gladiators. Gladiatorial shows were first given in Rome by Brutus, about the time of the first war with Carthage, in honor of Brutus' father. The fights between gladiators were first given only at funerals, for the Romans, like the Greeks, thought that the spirits of their departed dead liked human blood, and the custom became very common. Later, slaves and captives were trained to fight much as in these days persons are trained for the bullfights of Spain and Mexico. Wild beasts, as lions, tigers and leopards, were often thrown together in the arena to fight. The gladiators usually fought in pairs, with swords or spears. When one was wounded or overcome, if the people in the great audience wished him killed, which they frequently did, they turned down their thumbs, and he was killed then and there; but if he had made a good fight and the people wanted him spared for another, they turned their thumbs up. At one time in the Colosseum these fights were continued one hundred and twenty days; ten thousands gladiators and many thousands of wild beasts were matched and slaughtered for the amusement of the women and children as well as the men. The bullfights and prize fights are some of the things left to remind us of Rome's declining days.

I have tried now to show you how what was once the great plain common people, spend their time in Rome. The little farm has been swallowed up by the big one; the common people have been forced to give way to the slave. They have forgotten their love of country and are happy only when they have something to eat and some games with which to amuse themselves.

The rich and the noble have come to be without religion, have ceased to honor the gods; and the statues of the gods, instead of being objects of worship, serve only as ornaments in baths, parks, circuses and theaters. The signs and omens, which were once sacred, are now scoffed at and have been turned to base uses by demagogues to deceive and oppress the people. Do you see that although Rome has grown rich in territory, she is growing poor in honest, industrious, upright men? Rome is rapidly conquering the world with the sword, but in doing so she is overturning herself by wealth, slavery, luxury and crime.

As I have already told you, there are now in Rome mainly two classes, the very rich and the very poor. But we must not think every Roman has become corrupt and lost all love for his country. There are occasionally persons who see the danger that Rome is drifting into and try to avoid it. Such were the Gracchi, of whom I must now tell you.

Tiberius and Caius Gracchus were brothers and of a noble family. Their mother, named Cornelia, was a sister of the great Scipio, who conquered Hannibal. Their father's name was Tiberius Gracchus. The Romans, who sometimes imagined things, told the story that one day the father found a couple of snakes in his bedchamber. A priest, being consulted, told him he must kill one of the snakes, but if he killed the male, he himself would soon die; and if he killed the female snake, Cornelia would soon die. He killed the male and soon after died. Cornelia then gave all her attention to her children. Tiberius was about ten years older than Caius. He entered the army when he was old enough

and by his courage and manliness soon won a place of honor. Many of the common people when forced to leave their small farms joined the army in the field. These people came to know Tiberius well and were good friends of his. Tiberius, although of noble family, became greatly interested in the common people, so he left the army, returned to Rome, and was elected tribune in order to try to help them. He tried most earnestly to remedy the evils he saw. He brought forward a law which was intended to divide out the large tracts of land, occupied by the rich, to the common people, and provide small homes for the poor. Of course the rich objected. But finally Tiberius won the day, and the law was passed. In order to get the law fulfilled Tiberius tried to become elected tribune a second time, which was contrary to the Roman law. A riot took place at the election, and Tiberius was killed.

His brother Caius was at the time with the army in Spain. He soon came home and was chosen tribune by the friends of his brother. He took up the reforms of Tiberius. He gained the good will of the poor people by dividing among them some of the lands occupied by the rich, and by getting a law passed which gave them corn for food for nothing. While this pleased the poor it was a bad law for them, because it tended to make them more idle than they already were. He won some of the rich people to his side by taking power from the senate and giving it to them. But Caius wanted to do even more than this—he wished to give all the Latins throughout Italy the same privileges as the citizens of Rome, so that they might all vote and have a chance to hold office. When he tried

this, the very people he was wanting to help turned against him, and when Caius sought to be reëlected, the common people defeated him. In a riot that followed the election, Caius, too, was murdered, that he might not be in the way of the nobles.

For a long time these two brothers were not understood by the people, but to-day they are looked upon as two of the great men of Rome because of their efforts to help the poor and to keep Rome from going to ruin. Cornelia, by bringing up her children to be such unselfish, patriotic men, was no longer known as the sister of Scipio, but as the "mother of the Gracchi."

While Rome was having these troubles at home, and spending much time and money in races and gladiatorial fights, she also had armies everywhere — in Greece, Asia Minor, Egypt, northern Africa, Spain and Gaul — all of which were made into provinces of Rome.

She gave these countries peace and good government, and bound them closely to herself by those broad, solid roads about which we have already studied. It is surprising to us how rapidly they could carry news over these roads. We should think it very good traveling to go fifty or sixty miles a day on horseback or in a carriage, yet they traveled twice as far in one day. Think of going one hundred and thirty-five miles in one day on horseback! These roads were to Rome what our railroads, telegraphs and telephones are to us, — they tied that great country together, and made it possible for it to be ruled from a common center at Rome.

But how shall Rome maintain her great government? The Gracchi, as we have seen, are now dead. The

senate, on account of the selfishness, luxury and vice of its members, was becoming less fit each year to rule. The time had now come when it was no longer the noble body it was in early days, or in the perilous times of Hannibal, when nobody could bribe it, and when it was so great as to be called an assembly of kings. One man soon became master of it, and by so doing became master of all Rome. Let us see how this all came about.

A poor country boy, named Caius Marius, entered the army, and without any aid rose to the highest position. When he was a boy it was told of him that an eagle's nest, with seven young ones in it, fell from a tree into his lap. The wise men said it meant he would be consul seven times. He learned to fight under the teaching of a son of the Æmilius Paulus of whose triumph you already know. Marius struggled for a long time from one position to another in the lower ranks of the army till finally his opportunity came. The Roman senate declared war against Jugurtha, ruler of a little kingdom near Carthage, in northwestern Africa. Jugurtha was not easily conquered, and Marius, who was serving in a subordinate position in the army in Africa, concluded to leave the army and go to Rome, and see if he could not get to be consul and thus secure chief command.

Now the common soldiers all liked Marius because he was one of them, eating the same coarse fare and digging in the ditches with them; but the Roman general commanding in Africa laughed at Marius when he wanted to go to Rome to be elected consul, and told him he could go, for he had no idea Marius would be

chosen. But Marius, on arriving at Rome, told the common people how he thought he could bring the war to a close in a short time. They believed him, elected him consul, and gave him command against Jugurtha. He found it harder to conquer Jugurtha than he expected, but he was finally successful.

As soon as this war was over another broke out, and Rome was in great danger, so Marius was made consul the second time. Well, this continued till Marius had been chosen consul five times, and it began to look as if he would be consul seven times, as the wise men had prophesied when the eagles fell into his lap.

A great danger to Rome now came from the north-east. A fierce and wild tribe of people, carrying their wives and children with them and wandering about hunting new homes, came through the passes of the Alps and tried to settle on the Roman lands in the Po valley. These people were large and strong, with fierce, blue eyes; and they frightened the Romans more than did the Gauls, who tried to capture Rome three hundred years before.

Marius fought these wild people (who were Teutons, or Germans) for quite a while, and at last defeated them in a terrific battle at Vercellæ, in northern Italy, in the year 101 B.C. For this deed Marius was called the Third Founder of Rome, was given a splendid triumph and was soon after elected consul for the sixth time.

Now, if Marius had known how to rule as well as he knew how to fight, and had tried to right some of the wrongs the Gracchi had tried to cure, he might still have saved the common people. But it was said of him, that he cared to be not a good man, but a great

one. He hesitated so long whether to join the side of the common people or that of the nobles, that he lost the good will of many on both sides. At last he became the leader of the common people, while Sulla, a famous Roman general, became leader of the nobles. The two parties, already jealous of each other, began war between themselves. Marius was promised the seventh consulship, and besides, the two generals being intensely jealous, the war was a very bloody one. Sulla's party at first overcame Marius and took Rome. It was the first time Rome was ever *captured by her own people*. Marius escaped from Rome, but thousands of his followers were killed by Sulla. Marius had many strange and trying experiences in his flight from his enemies, being once captured and having a slave sent to kill him in his prison; but Marius looked so fiercely at him and cried out, "Fellow, darest thou slay Caius Marius?" that the slave dropped his sword and ran away. Soon after they liberated Marius from prison.

At last Sulla left Rome to go to the wars, and the friends of Marius got control of the city and Marius came back — master of Rome again. He went about the streets with some soldiers, who killed every friend of Sulla's at whom Marius pointed his finger. He was now chosen consul the seventh time, but lived afterward only a few days. On Sulla's return to Rome he put to death more of Marius' friends than Marius had of Sulla's. You see at this time instead of Rome using her army to protect herself from outside barbarians, she is turned into two great camps led by selfish generals who care not for Rome but for themselves.

Sulla forced the senate to choose him dictator for as

long as he wished. He was now in complete control of Rome. He used his power well after all the evil things he had done before. He changed the laws in many ways for the better, and, strange to say, he gave up the dictatorship after some time and restored the power of the senate. Sulla went to his home in the country, passed a very luxurious life there for a time, and died in 78 B.C., his body, by his own request, being burned.

Thus, you see, as Rome has gone out to conquer the world she has grown weaker and more brutal at home. The senate has lost all real power, and one man, as, for example, Marius or Sulla, has gained possession of the government and uses it for his greedy ends. The morals and manners of the people have greatly changed and in most cases have become vastly worse than they were in the days of Hannibal, two hundred years before Christ, and have vastly changed from the simple, sturdy morals and manners of early Rome.

The next great effort made to get control of Rome was quite successful. This effort was made by Julius Cæsar.

Julius Cæsar belonged to the noble, or patrician, class of people, but he was a nephew of Marius, and perhaps this is one reason why he joined the people's party. He was only a boy when Marius and Sulla were having their fierce struggles. At one time Sulla wished to kill Cæsar but was prevented from doing so by the friends of Cæsar. Sulla said of him, "In that young man there are many Mariuses," and fearing his power when he grew to manhood, he wished to kill him while he was young.

Cæsar, born in 100 B.C., grew up as other wealthy

young Romans of that day : living a very luxurious life when young, but acquired "learning, taste, wit, eloquence and the sentiments and manners of an accomplished gentleman." He had many wonderful adventures when young which we shall study more in detail when we study his biography. He was the greatest orator of his time except Cicero, and the greatest general of all times except Hannibal. He was the greatest statesman of Rome. At the age of forty he wished to be chosen consul. He had for many years been a great friend to the common people, mixing with the lower classes and furnishing them with amusements and games which are said to have been the most magnificent ever yet seen in Rome. He was chosen consul at the age of forty, and till the day of his death, 44 B.C., when he was fifty-six years old, he was the most powerful man in Rome.

Two other great men, — Pompey and Crassus, — wished also to secure power and wealth through office, so they joined with Cæsar and the three divided the Roman world among them. Crassus was soon killed, after which Pompey was made general in the East, and Cæsar went as general to Gaul — that is, to the country we now know as France. There were many barbaric tribes in Gaul, and Cæsar spent several years in conquering them. While there, Cæsar wrote an account of the wars with the different tribes, and when you are old enough to read Latin you will read Cæsar's own account of how he conquered that country and made it a province of Rome.

Pompey, thinking Cæsar was becoming too great a man, tried to gain greater control than he over the senate at Rome. This turned these strong friends into

bitter enemies. The fact was that the Roman senate was very weak and corrupt all this time, and was very easily controlled by any strong man; but Pompey, who was now master at Rome, was afraid to try to rule openly without pretending to ask the help of the senate. He was also very jealous of Cæsar's success in Gaul; so, when Cæsar heard that Pompey was seeking to get all power into his own hands, he left his army in Gaul and started hastily for Rome. He crossed the river Rubicon into Pompey's province, and immediately war began between the two great generals to decide which should be master of Rome and the whole Roman world. The story of the struggle between these two great men is a long one, and we shall hear something more about it in their biographies; but here I will tell you that Cæsar defeated Pompey in several battles and followed him to the East, where Pompey himself was killed. Cæsar was now master of Rome and after some time made himself master of the whole Roman world. He was given several great triumphs by the senate for his various victories.

Since the senate and people had shown so plainly that they were no longer fit to rule, Cæsar thought it best to carry on the government himself. He, however, retained the senate and kept up as well the pretense of consulting it. He took the title *imperator*, or commander. He was, as I have already said, the greatest general Rome ever had, and he could govern wisely as well as fight.

He did many great things for the Roman people. He tried to check slavery. He planted new colonies. He reformed the laws so as to help the common people

and changed the calendar to something the way it is now in our almanacs. He gave his name to one month of the year — July, from Julius. He built many fine buildings in Rome and planned others. He extended roads throughout the country. He drained great marshes near Rome, and thus made new land for settlement. But while Cæsar was doing all of these things for his country he grew to have bitter enemies, who said he was striving to be king. On the 15th of March, 44 B.C., Cæsar went to the senate house to attend a meeting of the senate. Quite a crowd of senators gathered about him, as if to ask some favors, when suddenly daggers were drawn and Cæsar was stabbed to death.

It was a sad day for Rome, for the senate was corrupt and unable to rule, and at first there seemed to be no one who could fill Cæsar's place. Long and bloody wars followed between the different parties at Rome, and from all the leaders that came forward a young nephew of Cæsar, named Octavius, afterward called Augustus, conquered all his enemies and made himself master of the Roman world. The great republic which developed Rome into a mighty power is now dead. The senate, once so strong and patriotic, is now corrupt and selfish; the plain soldiers, once so brave and steadfast, have been turned into plunderers and seekers for spoil. By all this weakness, war and vice, as I have said, the government fell into the hands of a single man, and this was the very thing that great patriots like the Gracchi had given their lives to prevent.

Augustus was a good man and ruled wisely, giving such peace to the Roman world as it had not enjoyed for hundreds of years before; and this peace and order

lasted during most of the first and second centuries after Christ. Men during this time had opportunity to think and study and write. Much literature that we now read was written then, as the poems of Virgil and Horace; the writings of Tacitus, the greatest of Roman historians; and those of Seneca, the greatest of Roman philosophers.

It seemed in this peaceful time as if Rome was returning to all the glory and strength of the old-time republic; and because of the quiet of the great empire, the good laws which Rome taught the one hundred and twenty millions of people living all around the Mediterranean Sea, and the many writers of the time, this has been called the "golden age of Rome," and sometimes the Augustan age.

But I have not yet told you of the greatest thing that occurred in the world just at the time that Rome became an empire; in fact it was the greatest thing that has ever occurred in the history of all the world.

In a village of a far-away eastern province of Rome, Judea, was born a child that was to change the history of the world more than Alexander or Cæsar or any other great person had changed it. This was the Christ-child. He grew up to manhood, taught peace, kindness and brotherly love to the people whom he daily mingled with, and was crucified; but his great life gradually came to rule the souls of men more completely than Rome had ruled their bodies. The Roman life, as I have already told you, went quietly on in the empire for almost two hundred years after the birth of Christ, during which time all that was best in the Roman language, literature and law spread around the Mediter-

raean Sea. No nation had ever before brought such quiet to the world, or bound it together under one single government as had the Romans; but after a while this peace was broken in many ways. Men began to quarrel about who should be emperor, and many emperors were murdered. The rich people grew richer and more vicious; the poor, poorer and more miserable. The races and games were visited more often; Rome became all but a nation of slaves, and taxes grew so heavy upon the people that they could not pay them. All this time, here and there were growing up small companies of people, at first plain people and poor, who had taken up the new doctrines of Christ because it gave them something to hope for after their worn-out lives of suffering and toil.

The Romans did not like the Christians, because they would not worship the emperors as gods, and several efforts were made to kill all of them. One very wicked emperor, named Nero, gave great games at night and lighted his grounds with burning Christians, who had been wrapped in tar and pitch and raised on long poles. If anything went wrong in Rome, as the occurrence of a plague or great fire, the Christians were sure to be blamed for it, and many would be put to death.

Once, when they were having gladiatorial fights, a Christian named Te-lem'a-chus jumped into the arena and separated the fighters. But Telemachus was stoned to death at once by the people for spoiling their sport. The emperor, however, ordered the gladiatorial shows to be stopped; there were growing to be so many Christians now that he did not dare oppose them.

The Christians were growing in numbers for two chief

reasons : — first, the old religion of Rome, because the people had lost confidence in their gods, had ceased to give them peace of mind, while Christianity gave them hope and filled the longings and aspirations of the soul as no other religion could ; and, second, the government all around the Mediterranean Sea with fine roads leading to every part of the empire made traveling so easy that people could readily pass from place to place and carry the new doctrine.

Finally, about 325 A.D., a Roman emperor named Constantine adopted the Christian religion and proclaimed it the religion of the whole empire. From that time on all the Roman empire rapidly became Christian.

During the first three centuries after Christ was born, Rome was able to keep back the strong German tribes who wandered through the woods of the North ; but as Rome turned more to pleasure and vice, the Roman army was filled largely with German soldiers, who, living for a time in Rome, saw some of the new life there and often took it back to their German homes. Trade gradually sprang up between the Germans and Romans, and whole tribes of rude warriors were hired by Rome to protect her borders ; but finally in 476 A.D., a German barbarian chief, O-do-a'cer, captured the Eternal City, compelled the boy-Emperor, Romulus Au-gus'tu-lus, to give up the Crown, made himself king, and, with the force and ignorance of a barbarian, began to rule in the seat which had been occupied by Roman Kings, Consuls and Emperors for more than a thousand years. But what the Germans, or Teutons, as they are often called, found at Rome, and how the Romans finally educated

the Germans, just as the Greeks educated the Romans, we shall see next year in the history work in the fifth grade.

Now let us look back over the great stream of Roman history and briefly review what we have seen.

First we saw infant Rome, nourished, as it were, on wolf-milk, grow to be as strong and brave as a wolf itself. We saw Rome creep slowly out from her seven hills till she had conquered the people near by on the plains, then up to the mountains and conquer the rough, half-civilized, mountaineers. All these people she bound tightly to herself by building permanent roads through their territory, settling colonies among them, and teaching them the laws, manners and customs of Rome.

All of this time there was going on at Rome the fierce struggle between the rich patrician and the poor plebeian. After two hundred years of struggle, the plebeians became equal to the patricians. Rome then felt strong, and with a senate, composed of brave, virtuous, unselfish men, began the fierce struggle with Carthage and her great general, Hannibal. With Carthage conquered, we saw Rome, like a mighty fisherman firmly draw her net of law around the Mediterranean and catch and hold securely in its meshes all the peoples studied in the first, second and third grades, — Egypt, Judea, Mesopotamia, Phœnicia and Greece. All these she finally bound into one immense government, having one ruler, one law, one mighty system of roads reaching to every corner of the immense empire. Then we saw Greek literature and Greek philosophy spread throughout the west. Finally, as Rome was growing old and losing her power to rule, we saw the rise of the King whose

kingdom was not to be of this world, and whose law was to be the law of love. As men came to understand this law, slowly, quietly and almost unnoticed, Christianity took root and, amid much opposition, continued to grow till it burst the bounds of the old empire and spread throughout Europe. Rome had lived for more than a thousand years and had taught the world as no other nation had been able to do the great lesson of how to build a mighty nation with a single center from which to rule. In doing so, she had become the great western reservoir which gathered into this center the streams of wealth, culture, art, law, philosophy, literature, religion and learning which had been slowly flowing westward from Memphis, Babylon, Tyre, Jerusalem, Athens and Alexandria through the thousands of years which had gone before.

When Rome died as a government she did not die in the hearts and minds of men, for, as already said, a mightier power than she arose to carry all this thought and culture forward into the north and west of Europe and finally on to America, —this was the great power of Christianity and the Christian Church.

Thus we more and more see, as we go on with our study of the stream of history, how the great things worked out by one nation are not lost to the world when that nation dies, but are caught up and carried on to future peoples and nations by the great institutions of religion, government, industry, education and social life which all people help to work out and which, being continually nourished with new thought, always remain young.

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FIFTH-GRADE WORK

THE aim of the fifth-grade work in history as here presented, is to help the pupil to see : —

1. The general geographical conditions of Europe which surrounded our early Teutonic ancestors, say from the birth of Christ down to about 500 A.D.

2. The effect of these surroundings in forming the early Teutonic character, and the kind of religious, social, industrial, political and educational life that these "Children of the Woods" lived during their infancy.

3. The influence of Christianity, as developed in the monastery, in lifting the Teutonic children up to higher ideals of life.

4. The influence of Rome, Christianity and the Teutonic spirit, all mingling and producing Feudalism and the Feudal Castle, in lifting the early Teuton up to higher institutions.

The material here presented for both teacher and pupil is intended to present some of the chief features of three phases of life : —

a. The life of the early Teuton while his home was chiefly in the woods.

b. This same life as influenced by Christianity and especially by the monastery.

c. This same life as further influenced by Feudalism and especially by the Feudal Castle.

THE TEUTONIC CHILDREN OF THE WOODS, AND HOW THEY LIVED

Do you recall how we said Greece consisted of a peninsula which had extending out from it many smaller peninsulas, something like the palm of one's hand with the stubby fingers extending from it? If we look at the map of Europe, we see that in this respect Europe is a large pattern of Greece, for it is in fact only a large peninsula of Asia and, in turn, has many smaller peninsulas extending from it. Looking at the map of Europe as a whole, you see on the south, projecting into the calm, sunny Mediterranean Sea, Greece, Italy and Spain, of which we have already learned so much; extending out into the more stormy seas of the North are the Scandinavian peninsula and the peninsula of Denmark.

Europe is not large when compared with Asia and Africa, but it almost equals either one of them in the amount of seacoast it has. This is because there are so many arms of the sea extending far into the land and so many peninsulas running out into the sea. These help to break up the land into many divisions, and you have already seen, in the third and fourth grades, how one people lived in Greece, another in Italy, and still another in Spain, each of these very unlike the others until they learned to know their neighbor states.

Not far from the center of Europe are the Alps, the

highest of all the European mountains. From these central highlands many smaller ranges run out in every direction, making a slope to every side. You have already seen how the Apennines, extending down through Italy, form the backbone of that country. The Pyrenees extend to the west and cut off the peninsula of Spain from the rest of Europe. Mountains also extend northward, dividing Germany into many parts. Others extend to the east, run down into Greece and break up that country into many separate little states. In fact, in thus being greatly cut up by mountains, Europe is much like Greece, just as she is in way of peninsulas.

Rising in the great mountain center of Europe are many rivers. The three most important ones are the Danube, the Rhine and the Rhone, all of which begin at no great distance from one another, but each flows in a different direction. The Danube, which is the largest, flows southeast and empties its waters into the Black Sea; the Rhine flows to the northwest, between cliffs, through mountain valleys, out over the plain, and reaches the North Sea; the Rhone flows southwest and, cutting the Pyrenees from the Alps, at last reaches the western Mediterranean. Many smaller rivers tumble down from the slopes into these larger streams, so that Europe is abundantly supplied with water for pasture and boats.

Thus you see, no doubt, that Europe, cut up by its mountains, with its many river valleys, is quite different, for example, from Egypt with its single river and its one fruitful plain. In Egypt all the people, since they lived in the same valley and used the same river for passing from one place to another and lived on the same

kind of soil, acted and thought in very much the same way, thus making one united country which could easily be ruled by a single king.

Over in Greece, where the country was cut up into many valleys, shut off from one another by the mountains, we saw in the third grade how hard it was for the people to act and think and work together, even when there was great danger, as in the time when Darius and Xerxes were driven back from Marathon and Salamis. The mountains, too, made it easy for the people of one valley to defend themselves against those of another; so each little tribe became quite independent, and whenever it could take advantage of its neighbors, it would rarely fail to do so.

Now Europe, with its center occupied by so many great mountains and divided by many rivers, afforded just such a chance to the people scattered over it. We have already seen how hard it was for Hannibal to cross the Pyrenees, and to take his elephants over the Rhone, and at last, to climb the Alps to get into Italy. In the same way it was just as hard for the Romans to get out of Italy into France, or into any of the states north of the Alps, — yes, even harder, for the Roman side of the Alps was steeper than the other. Now all of these things helped to make Europe develop into many states and governments instead of just one, as we, for example, in the United States have.

When Cæsar crossed the Alps and conquered the Gauls in France, he found in many places large fields of grain planted and carefully tended by the people who lived there. The country was quite level and open, so Cæsar and his Roman legions with little trouble

succeeded in conquering the Gauls and in making them a part of the great nation of Rome.

Sometime later Drusus, another Roman, crossed the Rhine, aiming to conquer the people there as Cæsar had conquered the Gauls. He did not succeed so well, for he found a cold country hard to winter in and a people quite different from those which Cæsar found in Gaul.

North of the Alps are many smaller mountains. Near the North and the Baltic seas lies a large low plain. Between the mountains and the low plain are many hills. This whole country of mountains, hills, rivers and plain long ago was covered by vast forests filled with great marshes and only here and there an open meadow. Here, as already said, about two thousand years ago, came Drusus to conquer our ancestors, the Germans, or Teutons, as they are often called.

He found the Germans to be a large, fierce, powerful, white-skinned, blue-eyed, yellow-haired race living in this bleak, cold forest. They had no cities and few farms but spent their time in hunting the wild boar, elk, bear, wolf and buffalo for their food. In their struggles with these wild animals and in fighting among themselves for the possession of this hunting ground, they became brave and fierce.

There were then no roads through the forests, no bridges over the streams, and for many months each year the rivers were frozen so deeply that whole armies could cross them on the ice. The winters were keen and long; swamps and forest made the climate far more severe than it is in that country now; there was then more ice and snow, more fog and rain.

As a country is, so to a large degree are its people.

The bitter cold made the Germans hardy, fierce and brave. It made them restless, savage, passionate and daring. They loved the freedom of a life in the woods and by overcoming its difficulties learned to rely upon themselves.

This cold and wet climate of the forest home kept the Germans back at first. It kept them from making fine statues, from erecting beautiful buildings like the Parthenon, from writing beautiful poetry like the "Iliad" and the "Odyssey," from being philosophers like Socrates and Plato, or great statesmen like Pericles and Cæsar; but by overcoming its hardships they gained a manly independence which their neighbors in the sunny south-land never possessed, and finally became one of the finest, bravest peoples in the world.

Over their huge bodies, even in this cold country, they wore only a sort of short cloak made from the skin of some animal or from the wool plucked out of the sheep's back, for they had, in the early days when they wandered through the woods, not yet learned to shear the sheep. They platted it also into a kind of cloth, for they as yet knew nothing of weaving. On their heads they wore a cap of fur decorated with boars' tusks or horns of cattle. They too had also a kind of rude shoe made of skins. The women dressed much like the men, while the children often, in spite of the cold, wore very scant clothing.

The dwelling house — if there was one — was a rude hut made of logs, filled in with sticks and mud, and covered with a roof of straw, or maybe reeds from the neighboring marsh. In the roof a hole was left through which the smoke could escape.

In winter, to keep out the cold weather, they often

lived in houses hollowed out of the ground. These were usually not very clean, so for the sake of health the people grew to be fond of baths. A hot bath especially delighted them, and in summer time they used the streams freely. A Roman historian tells an interesting story of a tribe who, as they were pursuing an enemy, accidentally came to a place where there were many hot springs. These so much delighted them that they stopped several days to bathe to their hearts' content.

In summer time their rude wagons were fitted into a kind of house, for to these they could easily hitch their oxen and move from place to place when pasture land, hunting and fishing gave out. They had not yet learned to use stone and mortar for building houses or for tiles for the roofs. But we need not wonder at this when we remember how restless they were, and how little they cared for settled homes.

The German men had quite a different feeling toward their families from any people we have thus far studied. Nowhere among Greeks or Romans do we find so much respect shown for women as here. Each man had but one wife, and he remained faithful to her as she to him. She supplied his wants and often when he went to battle would go with him. If he was killed she sometimes took his place in the fight, and usually chose to die rather than return without him. The Romans were astonished at the pure family life they found among the Germans, and no people we have studied thus far have done so much to beautify and ennoble the home as they.

The house had very little furniture. The German hunter slept stretched on a bench, or on a bed made of

bearskin thrown on the floor in a corner, and it was often late on the following day when he arose, and, after taking his bath, if it was possible, went off to attend to the duties of the morning. Maybe it was some feast or hunt that claimed his attention; maybe some public assembly of the freemen of the tribe to which he belonged; but it was almost never manual labor, or care for farm or cattle.

Among some of the German tribes there were villages, but even then the houses were rude affairs and stood far apart, and the people had no land which they could call their own. All the land about the village belonged to the tribe and was called its mark. This was divided into three parts. First, there was a space where the houses were built. Next, there was a part where the ground was cleared and might be cultivated. Each year, if any farming was to be done, the village chief gave to every free man a small piece of ground where he might raise what he wished for food. But these fierce Teutonic ancestors of ours loved mostly to hunt and to fight, and not to farm. They left that to the men too old to fight, to the women, the children and the slaves. These would raise the barley and wheat out of which the bread and beer were made. The slaves were prisoners taken in war and had iron collars tightly fitted round their necks, and as a sign that they had lost their freedom their hair was cut short. They were well treated and were never very numerous among the early Germans, for there was little work to be done.

Every village had also a third tract of land, which furnished pasture for the horses, cattle and hogs.

Often this was woodland, where the hogs could live on the acorns and nuts. The German loved his forest life too well to care for land. Sometimes he owned large herds of cattle and droves of hogs, but these could easily be driven from place to place as his fancy suited.

With such an idea of life one can easily see that the Germans would not feel the need of belonging to a great state ruled by some strong power that could protect their property and their lives. Indeed, in the dense forest and mountainous region it would have been very difficult to make a large strong state, and especially so since every German felt that he himself was able to protect his own life and scanty possessions.

A number of families living near one another and using the same hunting ground, made up a tribe and for their chief they chose their best hunter or their bravest warrior, just as when you play a game you select as leader the one who best understands it. After having made the choice, they placed him on a shield and raised him up over their heads. From that time on they followed him in war and on the hunt. Every warrior tried to win by loyalty and bravery the greatest love and respect of the chief; and every chief tried by his bravery to win the greatest number of followers. In the hour of danger it was shameful for the men to allow the chief to be braver than they, or for the chief not to equal the men in bravery. When plunder was captured, each soldier received as much as the chief himself, — all were regarded as equal.

The chief himself could not decide matters for the tribe. Every freeman had a right to help. Out in

the forest, under a tree, or on top of a neighboring hill, all the freemen assembled bearing their arms. Sitting on the ground or on the logs and stumps, as the great ox-horn cups of liquor were passed from hand to hand, they discussed measures of grave importance and adopted them by a ringing clash of weapons, or rejected them with cries and groans until the very forest rang.

Here they decided questions of peace and war and righted wrongs. Here fathers brought their sons when they became of the proper age, and after giving them a spear and shield they too became members of the assembly, or moot, as they called it, and from that time on they were freemen. If in some future battle the spear and shield should be lost, the right to be a freeman, too, was lost, and this was the most disgraceful thing that could happen to any one.

You would no doubt like to know how the Germans fought in battle, since they were able to defeat Drusus and the Roman legions. Now, I suspect the dense forests and great swamps hindered the legions who did not know the country well and greatly helped the Germans win. Yet the Germans were brave as well as fierce, for by and by we shall hear how they no longer merely drove the Romans back when they came to conquer their country, but how they themselves crossed the Alps and met the Romans in Italy, and at last actually did what Hannibal so long wished to do, captured Rome itself. But that was many years later than when we first meet them, and they had by that time learned from the Romans quite a good deal more of war than they knew in very early time.

How strange their way of fighting must have seemed to the well-drilled Romans! Impatient of delay and armed only with a long spear tipped with a sharp, narrow iron point and a shield held in front made of platted willows or tough skin, and singing a war song which told of the bravery of their fathers, they rushed into the battle. They had had no drill and training such as made the Roman legions powerful, but entered the contest so thoroughly in earnest that they won by their very bravery rather than by skill. To be a coward was to them the greatest possible disgrace, but a brave man was the greatest favorite of the gods. A life spent in fighting, a glorious death on the battlefield, was to them the way to honor and to heaven.

Woden, or Odin, as he was often called, was their god of battle and victory. It was he who protected them if they were brave. They thought that he was a tall, vigorous man, clad in a suit of gray with a blue hood, and that over his strong body he wore a wide blue mantle spotted with gray,—the colors of the clouds and sky,—for Odin, too, was the god of the sky. Often when the battle waged hottest, Odin, as they believed, fought in their midst with his spear and shield, which never failed to conquer. After the battle was over, Odin sent his maidens to choose from the battlefield the bravest of the dead warriors whom they bore on swift horses over the rainbow bridge into the great hall Valhalla, Odin's heaven-home. Odin met the bravest at the door to bid them welcome. The hope of receiving this welcome and the promise of dwelling in Odin's beloved presence from day to day and of sharing with him the pleasure of the great

feast which he had prepared for them, gave the warriors the greatest courage and made them long to die on the battlefield. They especially set apart one day of the week as sacred to him and called it Woden's day; and we have changed it but slightly for we still call it Wednesday.

But Odin was not the only god they had. There were many others. One important one was his son Thor. He was the god of thunder and lightning and always carried with him a huge hammer. As he drove his chariot drawn by goats through the skies the rumbling of the wheels caused the thunder, and the hurling of his huge hammer at his enemies, the lightning. He it was who kept the storm in check and drove back the fog and mist and cold weather (for these were his enemies), and thus protected the herds of cattle and droves of hogs. For this the people liked to worship him as well as Odin, and so they named one day Thor's day, and that is how we come to have Thursday.

Besides these there was Frey (Frī), who gave them peace and prosperity, who brought them joy and sunshine. His sister Freya (Fri'ä) was the goddess of love and beauty, and it is in her remembrance that we have Friday.

Tyr, or Tui, as some called him, another son of Odin, helped his father, so he, too, was god of war and victory. Here is a little story which shows how brave they thought him to be, and you can see from it that the Germans believed that to be godlike meant to be brave.

"The great Fenris wolf was daily growing larger, stronger and fiercer, so the gods in fear assembled to plan how they might dispose of him. They all agreed

it would be wrong to kill him, so they decided to get a strong chain and bind him to a great rock. . But the wolf suspected that all was not right, so he refused to let them put the chain on his neck. At last, however, he agreed they might do so if first one of them would consent to put his hand in the wolf's mouth as a pledge of good faith on their part. None of the gods except Tyr would agree to this, for they well knew that when once the wolf found out he was tied he would close his mouth and bite off the hand. In this way Tyr lost his hand." And the people gave the name of Tui's day to another day of the week in honor of this brave god.

Thus you see the German gods were brave like those of Greece and Rome. In Greece especially the people made statues of them. Do you not remember the golden-ivory ones of Zeus and Athena which Phidias made? The Greeks also, you remember, built beautiful temples like the Parthenon for their gods. The Germans did not yet know how to carve statues or how to build beautiful buildings. They were content to think of their gods as helping them fight in battle and to worship them under the spreading branches of some forest tree. Thus, "the groves were God's first temples" for our early Teutonic ancestors.

The time of which we are talking is more than four centuries after Pericles and the "Golden Age" of Athens. Athens was no farther distant from the Germans than Boston is from Indianapolis, and Rome was nearer to them than one day's ride on a railroad train now. Does it not seem strange, then, to think that the Germans had no books, and had not yet learned to read and write? They had only a very rude form of letters,

called runes. These they drew on bark and we should have thought they looked more like pictures than letters. Only the priests could read them, and they were thought to be magical things. None of the common people could either read or write.

But you will not think it strange after all I have told you, that they had many songs of brave deeds of the heroes and gods. These the bards sang much as Homer had sung to the old Greeks before they had learned to read and write, more than a thousand years before this time. One of these was the song of the Nie'be-lung'en, and another tells the story of Be'o-wulf. Some day you will read these, for when the Germans learned to write, they wrote them down and sung them as the Greeks wrote down and sung the songs of Homer.

Many of the words we use are the same as those which the Germans used so long ago. This is especially true of those which tell of home, father, mother and the family life. But it is not strange that we have held on to these words, for as I have already told you, these brave Teutonic warriors were our ancestors and in keeping the words they used we have kept the remembrance of the purity of their home.

In the sixth-grade work, we shall see the Teutonic warriors and hunters who at present seem to care for nothing but hunting and warring, become just as anxious for books and pictures, fine houses and land, as their neighbors, the Greeks and Romans, had been. In the meantime we shall see them gradually losing their fierce, warlike habits, their love for drinking and gambling, at the same time keeping their manly independence and pure family life. In order to understand how this

came about, you must see how these Germans went south through the passes of the Alps, finally overcame Rome, and gradually took up the life, language and literature of the Romans.

At one time the brave Roman armies conquered all others sent against them. But in later years Rome changed greatly. As the Romans grew luxurious the people no longer cared to leave their homes and plows to fight for their country as Cincinnatus had done. In their conquests they had carried to their city the immense wealth of foreign nations and hundreds of thousands of slaves. With this wealth and these slaves they had built splendid mansions, in which the nights were given to feasting and revelry, the days to sleep and idle sports. In the loveliest gardens in the world, revels took place which would have put a savage to shame. In splendid banquet halls, feasting went to lengths that would have put one more in mind of a beast than of men. Slaves thronged every palace and farm in large numbers. Four hundred often served in one household. Four thousand belonged to the average estate of the nobles. A Roman man of wealth depended on his slaves for everything; they must wash him, dress him, wait upon him, read to him, sing to him, bear him through the streets and supply his every want. The Romans grew to be unfit for any task which required a strong, robust manhood. They enjoyed so much their life in the theaters, the circuses, the baths, the beautiful villas in the country and at the seashore that they no longer cared for or were fit to go to the army. Instead, they preferred to hire soldiers to do their fighting.

Now, the best soldiers in the world at this time, from

200 to 500 B.C., were the brave Teutons, who, as we have already seen, had kept the legions from conquering the forests beyond the Alps and Rhine. These children of the woods were free to do as they pleased, so it often happened that they hired out in large numbers to fight for Roman pay. It did not matter much to them, even if they were asked to fight their brother tribes. They earned their pay, saw the world, enjoyed fighting, and then often returned to fill the ears of their kinsmen with the wonderful story of the glories south of the Alps, and especially of those in Rome.

As the Teutons became acquainted with the Romans they began to carry on trade with them, and soon they came to want many things which the Romans had. These traders, besides bringing their packs, brought the story of the riches of Rome, — the story of fertile lands, of boundless wealth and of men who lived in luxurious cities and cared more for their own enjoyment than for their country's welfare.

Sometimes prisoners captured by the Romans escaped and returned to their German kinsmen, and they too brought the same story of Roman riches. Thus, little by little, the German warriors began to long to possess the wealth, the homes and the comforts which they saw in the sunny lands of the South.

The Teutons were rapidly increasing in number in their dense forests. As long as they hunted for a living, they needed a large country with a sparse population. When the number increased they found it impossible to gain a living in this way; so they must either learn to clear the forests or else find new hunting grounds. The larger and stronger tribes, in order to enlarge their hunt-

ing grounds, forced others to move away, and soon some of these were crowded over the Roman frontier down into Italy. Once there, they saw how easy it was to seize the wealth of the luxurious Roman people and with the plunder live in ease and plenty.

Several tribes that had once lived on the shores of the Baltic Sea had slowly followed the river valleys southward in search of new lands. They did not go rapidly. Perhaps they moved fifty or a hundred miles in the lifetime of a man; but in this way they at length came to the frontier and settled on the Danube River and near the Black Sea. These were the Goths, and those that settled for a time on the Danube were now called the West Goths, those farther to the east, the East Goths.

These people did not come as an army but came in whole tribes — men, women and children. They loaded their scanty possessions in their wagon-houses and drove their cattle, sheep and hogs before them, searching for new pastures and richer hunting grounds. This movement to the south was somewhat like that of the early settlers, who came from the eastern states out to Indiana and Ohio, for example, with their goods and families in wagons, and brought their cattle and hogs to begin life in the new West.

When the German people started southward, they consisted of many separate, independent tribes, each ruled by its own chief; but as time went by and they had common interests and dangers, they more and more united into large bodies, and soon several small tribes would unite under one leader and call him king.

On the frontier they had no peace. Other tribes

pressed from behind, and in front the Romans lost no opportunity to drive them back. At first Rome was able to do this, for there were many German soldiers in her army. But at last there arose among the West Goths a great leader named Al'a-ric. He did not feel satisfied with the conditions of life on the Danube, so his tribe decided to move on into Italy. On they went again, much as before, taking with them all they had. What a sight it must have been to see these rude, half-civilized people dressed in skins, moving in their rude ox-carts! There were as many men, women and children as would make a large city, — perhaps from one hundred to one hundred and fifty thousand.

At first they were driven back by the Romans; but trying again, they reached the city of Rome, and after a siege they succeeded in capturing it. Then began the plundering, which lasted a whole week. They carried away many rich treasures but did not destroy the city. This was four hundred and ten years after the birth of Christ.

The fact that they did not destroy the city shows that the Teutons had somewhat changed. They were no longer quite so rude as we saw them up in the German forests. In their long march and many dealings with the Romans they had become half Roman themselves. Alaric was no longer a leader of a wild race eager only for war, but he was king of a great tribe and conqueror of Rome looking for a settled home for his people.

But they had not yet learned to live in cities, so it is not strange they did not care to live in the captured city. It is quite hard to say what they intended to do next, for soon Alaric died. We must remember him

not so much for having captured Rome, as for having pointed out the way southward into Italy, which so many others of his race were to follow. His people did not remain in Italy long, but wandered on until they crossed the Pyrenees into Spain, and there their travels at last came to an end. Here they built homes, and set up a large West Gothic state, which lasted for three hundred years, till it was overthrown by the Arab Moors in 711 A.D.

When the Goths began to enter Italy, all the legions of Rome along the frontier were called together to drive them back. Other German tribes were not slow in finding out that the Goths were moving southward, and they too began to seek for new lands. The Vandals crossed the Rhine on the ice and passing southward reached Spain before the Goths did. By the coming of the Goths, they were pushed over into Africa, where they rebuilt Carthage and made it a flourishing city. The Burgundians, following them, moved down into the rich Rhone valley where they set up a government which lasted a hundred years. Another large tribe, called the Franks, spread out over the country about the mouth of the Rhine, and over through the forests almost to the Pyrenees. By and by we shall hear more of the Franks.

It was at this time also that the Angles, the Saxons, the Jutes and other Teutonic tribes crossed the English Channel and began to conquer the Britons in England, and to plant German or Teutonic ideas in that country. Many others of the German tribes left their native homes in the North, and wandered southward and westward over Europe. After a while the East Goths left

their new homes on the Black Sea, and following the path of Alaric, the West Goth, spread another great layer of Teutonic life over Italy, and finally in 476 A.D. took the tottering throne away from the last emperor who ruled at Rome.

This moving about of the tribes caused most of them to give up their little local governments and moot courts, and soon each of them was ruled by a king. Sometimes the king gave some part of the governing over to his friends, and in return they promised to fight for him when called upon. This is the beginning of Feudalism, which we shall soon study more about.

As the Germans spread out over all of western Europe they brought with them many good things which the conquered people readily took up, and in turn the Germans were greatly changed by the ideas of the Roman people whom they had conquered. They gave new life and energy not only to Italy but to the whole of Europe. In return they received many ideas from Old Rome; they learned after a while to like the books written by the Greeks and Romans; they learned likewise the Roman laws and customs, and above all they became Christians.

Many self-sacrificing men went out through the forests among them to spread the gospel, and monasteries sprang up throughout the country, in which self-sacrificing missionaries lived and worked. These missionaries not only carried the Bible to the barbarians but also Latin books and the Latin language; of their work also we shall soon learn much more.

In all this study about the early German, or Teuton, we have, as I have already told you, been studying our immediate ancestors. We have studied no other people

in which each man loved to rule, think and act for himself so much as was the case with every free man among our Teutonic forefathers. Many of the seeds of liberty which were planted and developed by these children in the German woods have grown and ripened till we in America are enjoying the fruit. How this fruit of liberty was ripened and finally carried to America we shall see as we follow the stream on as it widens in our study in the upper grades.

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THE MONASTERY, AND HOW CHRISTIAN- ITY HELPED THE GERMANS

THE principal things we have thus far learned about the Teutons are that they were not always content to remain around the Baltic sea, in the German woods and on the banks of the Rhine and Danube, where we early met them. They were of a free and roaming disposition, as we have already seen when studying their early customs and habits. So, when Rome became so corrupt that she could no longer defend herself, and when the Huns, a very fierce people who lived northeast of the Germans, began to attack them, one tribe of the Germans, the Goths, began to make raids on Rome, finally conquering it and settling in Italy. Another tribe, the Vandals, marched around through Gaul and Spain, crossed over to Africa and conquered old Carthage. Still another settled in Spain, and yet others, the Saxons, Angles, and Jutes, crossed over to England. The tribe, however, which seemed to be the most important at this time was the Franks. They settled in France, and in time one of their leaders, named Charlemagne, succeeded in conquering a great deal of the country around him and in uniting many of the people into one nation.

Nor did the Germans always remain in the barbarous state in which we first saw them. They had very keen intellects and were quick to "catch on" to new things, as we sometimes say. As soon as they came in contact

with the Romans they took on many of their ideas and customs. Another thing which they early began to adopt and which greatly influenced them, was Christianity. This came to them at first through the institution called monasticism. So the next thing we shall try to see is how the monasteries grew up all over Europe, how the people lived in them, and how they influenced the lives of the people.

Long before Christ was born, many persons, called hermits, living in the warm eastern countries and wishing to follow what they thought right, felt that they could not do so on account of the wickedness of the people around them; so they left their homes and their friends, went into the woods or caves or some other lonely place, and lived by themselves. Here they could spend their time thinking about what was right, and would not be influenced by the people around them.

Soon after Christ was born this same idea sprang up among the Christians. In Egypt, where the climate was warm and where food was easily obtained, men would withdraw from their friends and live in caves, or on the desert. Their houses were of the very rudest kind, made from rough logs, covered with brush, and had no floor and very little furniture. Sometimes they would even live in an unhealthy cellar or in a hole dug in the ground. They often had very odd ideas about religion. They thought that the body was the cause of all sin, and if they would become the best men possible, they thought they must "mortify the body," that is, do it all the harm possible, or destroy it by inches.

Quite often they would let their hair grow very long and take no care of it at all. Some of them would

stand in swamps or morasses up to their necks and let the flies and other insects eat away the flesh of their faces. Some would stand in thorn trees, and in this way try to do the body injury. Others would stand on one leg until they would fall from exhaustion, or hold out their arms till they became palsied and fell at the side, withered and useless. One of these men stood for several years through summer and winter on top of a pillar sixty feet high just large enough to turn around on, with just enough food to keep him alive.

But man is naturally a social being and does not like to live alone. Partly for this reason, and partly because the climate was more severe in Europe than in Egypt and in the East, which made it more difficult for one man alone to make a living, these early Christians soon began to give up living to themselves and began to live together in companies. Then it was that their houses began to be called monasteries.

In a short time these monks, as they were now called, began to spread out over Europe and soon reached the barbaric Germans, scattered and roaming through the woods. Several of the monks would go to a place near a river, or to an unhealthy swamp or into some lonely forest, where they would settle on a piece of land given to them by a chief or king. The first thing they began to do was to clear the ground, smooth it for their building, and drain the swamps. The only instruments they had for doing this work were rude hoes, spades and axes. Their axes looked much like the corn knife used by the farmer of to-day. From this you can see that the work they first had to do was much the same as that of the first settlers in Indiana, or in any western

state covered with forests, and that it was very slow and difficult.

After some of the ground had been cleared, the next thing was to build a house from the logs which they had cut from the land. This house was, of course, very rude, with its cracks filled with sticks and mud, with its roof made of boards split from logs, and its floor of roughly hewn slabs. The monasteries usually had at first three rooms. One of these was a writing room, another the sleeping room, and the third a place of worship.

As time went on, rules for governing the monasteries were formed. The first great man who wrote out a code of rules for them was St. Benedict. According to these, a monk must take three vows: One of poverty, which meant that he gave up all his property on becoming a monk and that he would never own anything afterward. Another chastity, which meant that he would never marry. The third of obedience, which meant that they would always place themselves under complete control of the rulers of the monastery.

The chief officer controlling the monastery was called the abbot, who obtained his place by election. To help him oversee the work of the monastery he had officers under him. The first of these was the prior, who controlled subordinate officers and acted in the place of the abbot when he was away. Then came the sub-prior, who helped the prior. The deans had charge of the reports of the doings of the monasteries. The cellarer looked after the provisions and clothing. The economist attended to the church, while the procurator saw that all accounts were kept in the right way.

Another very important provision in their rules was that they were not to abuse their bodies as the monks had done in the East, and that they were not to waste their time in idleness. At first the thing which occupied most of their time, as already said, was clearing the forest and draining the swamps. They worked slowly but faithfully at this, until what was once the most dreary waste became a land waving with crops and covered with flocks of sheep and goats, herds of cattle and droves of hogs.

The amount of their land gradually increased, because as men became monks they would give their land to the monastery, and other men who admired the good qualities of the monks would give them vast tracts of land also. Thus it came about that after a while the monasteries became very wealthy. Of course as they grew more wealthy they made their buildings better, the log ones gradually giving way to those of greater comfort and beauty.

At the time when monasticism reached its greatest power, say from a thousand to fifteen hundred A.D., each monastery had four or five extensive buildings. One of these was the church. This was always built in the form of a cross with the long part of it running east and west. The longer portion of this was called the nave and the shorter portion the choir. The choir was used as a place of worship by the monks, while the nave could be used at any time by any one else who wished to come there for worship. A large fine door was always in the west end of the nave.

The portion of the church which ran crosswise, or the arms of the cross, was called the transept. In one end

of this were kept the relics of the dead monks and saints of the church, such as parts of their clothing, their pens, staffs, and often some of their bones.

These churches grew to be as fine as money could make them, and many masons and artists were almost always working on them trying to make them more beautiful both without and within. In them were placed rows of beautiful pillars which supported the roof. In many parts of the church were statues of Christ, of the Virgin Mary and of the saints. The windows were made of beautiful stained glass of many different patterns and designs, and in many places there were beautiful curtains made from the most expensive cloth. The vessels used in the church service after the monasteries became wealthy were almost always made of gold and silver.

The church was built on the north side of a plot of ground not quite as large as the average public square in one of our cities. Generally on the east of this plot (the plot was called the garth or cloister garth) was the chapter house, which, along with the other buildings, was never as fine as the church. In it was a large bare room, with benches upon which the monks sat when they came to discuss matters concerning the monastery and to have their duties for each day assigned to them by the prior or other officer.

On the south side of the garth was the refectory, in which all the cooking was done. Here we might have seen at the dining hours a long, narrow table with stools at its sides, with the monks eating their meals in silence. At one end of this room was a raised place or kind of platform in the floor, upon which some monk would

stand and read from the Bible in Latin before each meal. In the room where the cooking was done they had huge fireplaces. Iron rods were fixed in these so that kettles could be hung on them. In these they cooked their vegetables. They roasted fowls and meat by hanging them over the fire, and baked their coarse bread by putting it in the ashes.

The other building on the south of the garth was the dormitory, or sleeping room. This was usually divided into small rooms, or cells, each occupied by a single monk. In this little room he had a rude bed made by putting rough boards on benches, and then covering the boards with furs, leaves and moss. He also had a chair without arms, and a stool upon which to kneel when he prayed. On the east side of the garth was a building for entertaining strangers and a place for the sick. Under these buildings were cellars for storing away a part of their crops of grains, vegetables and fruits for food.

Going all around the four sides of the garth and extending from the inner wall of all the buildings just named, was something like a porch, the roof of which was supported by beautiful columns. This was called the cloister. It was here that the monks spent a great deal of their time in thinking, taking exercise, especially in rainy weather, and talking to others. In the garth were many beautiful flowers, and a pretty fountain in the center to keep them fresh. This is about the typical monastery, and something of its life within, which we would have seen there could we have traveled over western Europe between five hundred to one thousand years after Christ, when the monks were industrious,

and were making heroic sacrifices to teach the German barbarians the truths of Christianity.

If a man wished to become a monk, he was put on trial for two years, one of which was spent in the monastic school. If at the end of that time he still wished to continue the life, he was required to take certain vows. One of them was a vow of stability. By this vow he promised never to leave the monastery. Then came the vows which I have mentioned before—chastity, obedience and poverty. After certain very solemn ceremonies he was given the dress of the monk.

This consisted of the frock, which was a sort of gown gathered around the neck and falling loosely to the feet. It had large loose sleeves. Attached to the back of this was a hood, which could be drawn over the head if he so desired. He had a belt to bind the robe to the body, and sandals which were bound on the feet with straps. The clothing was usually made from black material, which gave one class the name of black monks. While walking around and about the buildings it was their custom to bow their heads; and when outside the buildings they carried a long cane. This tended to make them look like old men.

But I wish to tell you still more of the life which went on in and around the monastery, since, as I already said, it was very far from being a place of idleness. We would naturally expect them to employ much of their time at worship, and so they did, since they had no less than seven services a day. Six of these were in the daytime and one at midnight. All those who could possibly do so were required to be at all of these services.

Some of the monks had to take care of the flowers in

the garth. Some did the cooking, and each one was required to take care of his own room. They also had workshops. In some of these, beautiful ornaments for the church were made, while in others were made saddles, swords and shields, for the monks often had to go into the army and fight. There were tanners to make leather, shoemakers to make shoes, weavers who wove cloth, and tailors who made clothing. There were blacksmiths who made spades, hoes, rakes, axes and plows for use on the farm.

As I have already told you, some cleared the forests and drained the swamps, others tended the crops, and still others watched the flocks. From all this you see it was not a place of idleness. In fact it was a little town within itself and was something like a country town in which all the farmers would live in the village, and yet own and cultivate all the land for miles around. They also had a school here, so that parents living in the country and towns around who wished might send their boys to it. Of course this required teachers, who were always monks.

The study most emphasized in these schools was Latin. Every one had to learn to read and write it. Besides this they had two other courses. One was called the trivium, and included grammar, rhetoric and logic. The other was the quadrivium, and included arithmetic, geometry, astronomy and music. This seems as if it were a very good course, but the fact was that the teachers knew very little about most of the subjects. They taught the Latin well, so that they might use it in their church service, but most of the other teaching was poor. They did not teach geography or history in

these schools, and they were very ignorant about botany, chemistry, astronomy and the like.

They all enjoyed hunting and going to war. At first both were considered improper for the monks, but after they grew less devoted to religion they spent much of their time in these things.

One thing which they are to be praised very much for, was their treatment of strangers. If a man traveling through the forest got lost or wished some place to stay all night (for at that time there were no hotels as there are now for one to stop at), he was always welcomed by the monks. They also had a hospital in which they took care of the sick. This was a thousand years and more before ether was discovered which deadens pain when surgery is performed, and in fact the doctors of that day knew very little about surgery. If it was necessary to perform an operation, they strapped the patient fast to something solid, for example, a bench or table, then did the work, and then seared the wound with a hot iron in order to stop it from bleeding. Their medicines were chiefly roots and herbs. They also thought that a sick person by touching sacred relics might be healed, often immediately. Partly for this reason the desire for sacred relics became so great that in the eleventh, twelfth and thirteenth centuries thousands of people marched in a sort of army back to Jerusalem to get something which Christ or one of his disciples had worn, or had been in some way associated with. This helped to bring about the Crusades, which we will study next year.

Another occupation which took a great deal of the time of some of the monks was writing. Nearly every

monastery had a library — generally not larger than five hundred books; of course these were always written, since in that day they had no printing presses. What books do you suppose they wrote, or rather copied, from century to century? Since it is religion in which they were most interested, we would naturally expect them to take great interest in the Bible; and since they were concerned to some degree with education, we might expect them to take some interest in the writings of old Greece and Rome. This was the case. They made copy after copy of the Bible and some of the Greek and Roman writings and placed them in their libraries.

The writing was always done on parchment, vellum, or papyrus. Parchment was made from the skin of sheep and goats. The skin was first put in lime or strong ashes to remove the hair. Then it was rubbed with a smooth pumice stone to polish it. When it was dry, it made a smooth, hard surface which could easily be written upon. The vellum, which was a fine grade of parchment, was made in the same manner from the skin of calves. The papyrus paper you have learned about already in the second and third grades. They wrote with a very rude pen made from the feather of a goose. Their ink was made of vinegar, lamp black and gum, and did not bite into the paper so much as our ink does now, hence it was rather easier to erase it. It was of many colors — red, yellow, blue, purple and the color of silver. The writing was often so heavy that it was very hard to read and made the page look as if it were almost black. To help this somewhat, they frequently wrote on a page with different colors of ink. The first letter of a paragraph would often be made very large and in

many colors, so that it looked very beautiful. Sometimes different-colored letters would be scattered over the page, so that the page would not look so black.

If we could have visited one of these writing rooms, we would have seen groups of five or six men, each seated in different parts of the room. One of the group would be reading while the others were copying what he read. Some of those who copied were very careful, but others were just as careless. They would sometimes omit words, sometimes write the wrong word, often misspell words, and never punctuate what they wrote, for at that time punctuation marks were not used in writing. From these causes it came about that the various copies which they made of any book, the Bible for example, would not be exactly alike, and this caused great scholars at the time of the Renaissance in the fifteenth century and of the Reformation in the sixteenth to spend much time comparing the various copies of the Greek and Latin authors and of authors of the Bible, to see exactly what the original writers wrote and meant.

The books we should have seen there would not have looked much like ours. The first ones were made by fastening many pieces of parchment together lengthwise, so as to make a long strip. This could then be rolled and unrolled by attaching a stick to each end. After awhile they began cutting their parchment into pieces and folding them, so that they would look much like two sheets of letter cap paper. They then put many of these folded pieces together, and placed a piece of board of the right size on either side, and bound them together.

In a short time they began to cover these wooden backs with pictures or beautiful cloth. They also

drove short nails in the lids, so that when the book was laid down the ornamental back would not be soiled by rubbing against whatever it was placed on. Many of the books had backs made of boards two inches thick. This made them very heavy and awkward; so handles were placed on them to make it easier to hold them while reading, or in some cases they were placed on stands, as we sometimes do with heavy books like our large dictionaries.

After a while the monks largely lost interest in copying the Bible and the Greek and Roman writers, and spent much of their time in writing histories of their monasteries and the sayings of their great men. Some of the old copies of the Bible, of Homer's poems and the like, were put away in a closet, or garret, or cellar, and after many years became almost covered up with dust. Still, as more and more monasteries were founded, there was greater demand for paper for making copies of Bibles, for writing monastic histories, keeping accounts of their daily proceedings, and other like things.

About the middle of the Middle Ages, say about 1000, papyrus paper grew to be very scarce, and finally disappeared altogether. It then became necessary to write wholly on parchment or vellum. These at best were not plentiful, and when papyrus disappeared, they were entirely too scarce to furnish people enough to write upon; the monks began therefore quite largely to write on both sides of their manuscripts. This still not being sufficient, they began erasing the writing of the old parchment and using it a second time, often writing a sermon upon it, or giving an account of some unimportant matter, as the death of a cow, or the appearance of

a comet — a matter not a hundredth part as important as the poem or Gospel which had been erased for the sake of the parchment.

About a hundred years before the discovery of America, the Teutons of western Europe began to take great interest in the Bible and the poems of Greece and Rome. But when they began to search for copies of these, they found there were no original copies anywhere to be found, and that the only ones which were to be found were copies which had been copied from other copies, and even these had sometimes been made in the most careless manner. Many times they could find only a small part of a Gospel or a poem. Very often there could be seen beneath the upper writing on some manuscripts, traces of the original, which the monk had not fully scrubbed out with his pumice stone. We can scarcely realize what a great grief it was to the scholars when they came to desire this original writing, to find it frequently destroyed. Had this not been done, we should now probably know more about the Bible, about the life of Jesus and the Apostles, and about the life and literature of Greece and Rome, than we shall now ever know.

Thus we have seen something of monasticism as it arose and grew to its full strength ; but just as we saw the Romans grow to be strong, then gradually become wealthy, and in grasping for the world lose their whole empire, so the monasteries grew strong in worldly things, but weak in spiritual life.

As they grew wealthy they often became less devoted to the true worship of God, and instead of being places for developing a higher life of the soul, they often be-

came places for indulging the pleasures and vices of the body. Yet with all these faults, the monks in the dark ages in which they lived did a vast amount of good, and it is for the good that they did, and not for the evil, that we should chiefly remember them. What were some of the important things they did whose good influence reaches down to after times and even to the present day?

In the first place, they introduced among the Europeans better ways of cultivating the land and of raising crops. They were in fact the pioneers, who drained the swamps, and cleared the woods so that our early Teutonic ancestors could get a start in civilization.

In the second place, by introducing Christianity among the barbarians their lives were greatly softened, and their chief ideals of hunting, fishing and warring were gradually changed to more peaceful pursuits and to the idea of a common brotherhood of man.

In the third place, by means of a monastic school the monks hung up, as it were, a lantern, which dimly shed its light through the dark forests of that ignorant time. The monastery and the life which grew up around it was the bridge, so to speak, over which the life which had grown up in Judea, Greece and Rome was carried northward over the Alps, and gradually given out to western Europe as the people became educated enough to understand it. The monastery then was, in a great degree, the church, the school, the farm, the manufactory, and to a considerable degree the government, of the Middle Ages. In that rough and barbaric time such a free school system as we now have, or such free religious ideas as we enjoy to-day, were impossible.

We must not, therefore, blame the monk that he did not set these free ideas up and practice them as we do at the present time. If he had not patiently carried down through those dark times the learning which he did, and given it to others who came after him, it would be impossible for us to have the opportunities for education and free religious thought which we now enjoy.

We must not, then, judge the monk principally by some strange things which he did in the early life of monasticism, such as wearing his hair long or wasting his life on top of a pillar; or by the idle and wicked lives which many led in the later centuries, but by his earnest, patient, industrious life when the monastery was the brightest spot in a dark forest and the chief means of leading the ignorant man of the Middle Ages up to a stage where, by other means, he could climb to a higher view and afterwhile catch in all its fullness the idea that the greatest servant of God is he who is the truest servant of his fellow men; and that, therefore, the truest service to God does not come from withdrawing from the sin, sorrow and suffering of society, but from staying in society and manfully struggling to lift it to greater purity and nobler life.

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THE CASTLE, AND HOW FEUDALISM SOFT- ENED AND REFINED THE LIFE OF THE TEUTON

DURING the same time that the monastery was growing up, — that is, from the sixth to the thirteenth centuries, — there arose in Europe a special form of society and government called Feudalism. Although it began soon after the scattering of the Teutons over western Europe, it did not reach its highest development till the twelfth century.

In the German forests the early Teutons owned no land, for they were only hunters and warriors. But when they crossed over into Gaul they found choice farms, cultivated vineyards, orchards loaded with fruits, and large fields of ripening grain. They soon formed a taste for these things, and as they were conquerors looking for booty and plunder, they took away from the people a large portion — sometimes a third or a half — of the choicest lands.

It was a custom among the Teutonic chiefs while they still lived in the great woods, to reward faithful companions who fought well by giving them a horse, or a fine spear, or a shield, for these were to them the most valuable gifts that could be made. As the Teutons became more settled, their tastes considerably changed. Land became the most valuable thing for them, so the chief gave them land instead of horses and implements of war. In this way they gradually became

owners of farms and farmers. We have already seen how the Franks, from their small possessions lying about the mouth of the Rhine spread out over the country to the west, east and south, conquering it down almost as far as the Pyrenees Mountains. For several centuries there were many divisions among these fierce warriors. Often there were several persons, each of whom claimed the right to be king and tried to obtain the kingship by force. This led to constant war and to divisions of the people into hostile parties.

Occasionally a strong and powerful leader arose among them. The most noted of these was Charles the Great, or, as we usually call him, Charlemagne. During his long reign of forty-six years (768-814 A.D.) he extended the country of the Franks until it embraced most of what is now included in the states of Holland, Belgium, Germany, France, Switzerland, Austria and Italy, and on Christmas Day in 800 A.D. he was even crowned Emperor of Rome.

He was the most powerful ruler of the Middle Ages, as he must have been to control so large a state, but soon after his death, 814 A.D., strife again began. The state which he had set up soon fell to pieces. Many rival leaders struggled for power, and whenever one leader overcame an enemy he took his lands from him and tried to establish his power over him as king.

It was always to the interest of the struggling king to have these lands in the hands of his friends, so he gave to many of his most faithful followers large tracts which they might use and rule as long as they would fight for him whenever he called upon them. That is, he rented the land to them, not as a farmer would now

rent a farm in the United States for money or a share of the grain, but for military service. The land which the king gave out in this way was called a fief, or a feud, and the man who received it was called a vassal. This method of giving it, together with the relation of the king to the vassal, was called the Feudal System.

The ceremony of making a man a vassal was impressive and interesting. The man knelt with his head uncovered and his hands placed in those of his future lord and solemnly promised to be from that time on *his man*, to serve him faithfully, even if it became necessary to give his life for him. This promise was then sealed with a kiss, and the lord, to show that he was giving the land to the vassal, gave him a clod or a stick, or if it happened that he was giving a whole province, he gave him a flag.

It was the vassal's duty to go with his lord on military expeditions whenever he was asked to do so. He was to defend him in battle; if his lord was thrown from his horse, or if the horse was killed, it was the vassal's duty to give him his own instead; if the lord was taken prisoner, the vassal must offer to become the hostage for his lord's release.

Oftentimes, too, he must give money to help carry on an expedition; at other times he must give money to help support the lord's family; when the lord's oldest son became a knight, he must pay a certain sum; he must do the same when the lord's eldest daughter was married. In return for this, the lord must give the vassal advice when he asks for it and must protect him from his enemies at all times. In these wild, rough times, say from 500 to 1200, it was

no small task to give one protection; so if the lord did his duty toward his vassals, the advantages were not all on one side.

The fiefs given out by the king were generally very large, and the vassals receiving them could grant smaller parts to other persons, who would in turn become vassals to them. In this way each of the nobles could himself command quite an army of followers.

At that time no one's property or life was safe, and the king very often could not protect the people. In this case the holders of small farms who owned them entirely, just as farmers do now in the United States, must look to some one else for protection. To secure this they often gave their land to some noble and became his vassal. Thus the nobles greatly enlarged their already large fiefs, and it was not long until all the land came into the feudal estates.

Even the monasteries which owned large tracts of land, in order to gain this protection were forced to become vassals of some powerful noble, as well as to furnish soldiers for the noble's army. But they, too, had many vassals who gained the protection which the monasteries could give.

On many of the farms were laborers called *serfs*. These remained on the land, no matter who owned it, and were bought and sold with it just as if they were so many trees or houses.

The nobles or feudal lords were like so many little kings. They governed all their vassals, made the laws for them, punished them when they did wrong, had the right to make war on other feudal lords, could coin money, tax outsiders who wished to trade

in their possessions, and do many other things which a king usually does.

From this you see little power was left to the king. There was no strong central government such as we saw in Rome, or such as there is at present in the United States. Each great feudal farm was a kind of state in itself. It was just as if in our state there were a governor who gave to his friends each a county, which they could rule as they pleased just so long as they were willing to help him fight when he called upon them and gave him money when he asked for it.

As there grew to be many of these feudal lords with great farms, they often made war upon one another, hoping to be able to take away the land from their neighbors and so enlarge their own fiefs. For this reason each lord had to protect himself (for there was no standing army to protect the whole country then as we have now), so he built a strong castle in which to live.

The castle was placed on top of a high, rocky cliff near some river; for there it would be more secure than in any other place. Such a place could not only be defended easily, but from its towers the country for miles around could be seen; and if an enemy approached, it could be easily known, and preparation made for defense. In building the castle, great walls of stone were built up—sometimes more than fifty feet high. These were made very thick—fully ten feet in some cases—and inclosed a large court. On top of the walls were battlements, behind which men protected themselves while they drove away an attack; and at convenient places huge towers rose much higher than the walls. On top of the walls at all times, sum-

mer and winter, in all kinds of weather, watchmen tramped and kept a sharp lookout for enemies. Even visitors did not dare to come too near unannounced or they might be hit by the watchman's arrow. Let the watchman but sound his trumpet, and there would be hurried mounting in the castle courtyard, and brave knights would rush forth eager for a conflict.

The court of the castle often contained several acres. Here were the mills which ground the grain for the use of the lord and his family; ovens in which the bread was baked; wine presses which furnished the wine; smithies in which the horses were shod; shops where the wagons were made; looms on which the cloth was woven. It was indeed a hive of industry; the huddled buildings on top and at the foot of the hill were frequently the beginnings of a city. Country life such as we have now was hardly possible on account of the poor government of the time; people in those days had to live under the protection either of the monastery or of the castle. They might go out to look after the farming through the day, but safety forced them to come back for the night. In the morning the flocks of sheep and herds of cattle were driven out to the pastures, but night saw them returned to the court.

In the courtyard, too, were storehouses for the grain, stables for the horses, kennels for the fine dogs used in hunting, various houses for the servants, a church, and sometimes, but not often, a schoolhouse.

A great ditch, or moat, not less than twelve feet deep and twenty-four feet wide, and generally much wider and deeper, completely surrounded the outside of the

castle wall. If a river was near, the ditch was filled with water, thus making the castle stand upon a little island. Only one gateway passed through the walls, and on each side of it was a huge tower. To reach the gate one had to cross the moat upon a bridge. One end of this bridge was fastened by hinges to the castle towers, while chains were fastened to the other end; and by means of a windlass, placed in the towers, the bridge could be drawn up against the building, thus cutting off passage across the moat and closing up the gateway in the castle wall. This is why the bridge was called a drawbridge.

In the gateway also was a heavy, grated, iron gate called the portcullis. This did not open as our farm gates do, but had ropes and huge weights fastened to it. These weights raised and lowered it in a groove in the walls just as our windows are raised and lowered.

Near the center of the court, or at one corner of it, stood the great donjon keep—the strongest part of the castle. Its walls were higher than those of the court,—sometimes towering up to two hundred feet. On these, also, were still higher towers. Over the tallest of these towers fluttered the feudal lord's rectangular flag. Through the walls, small, narrow windows let in the light and air. Iron bars, something like those we have in our jail windows, were placed before them, to keep out the stealthy assassin. There was yet no window glass, so wooden shutters kept out the rain.

This strong place was really the fort of the castle. It was the last storehouse for provisions and arms. Under it was the great well which supplied the water. Here the soldiers retreated, if the court were lost, for the final

struggle. Here was the last hope. If this fell, all was lost and the defenders need expect no mercy.

Under the donjon keep also were the prisons — great dungeons from which the keep got its name. These were dark, damp and cold. Here many a vassal, if he chanced to anger his lord, died amid the filth and slime. Here many a serf was starved like a dog. Here were kept the instruments of torture, as cruel as that rude age could invent. One of the most cruel was an iron wheel set with sharp, iron teeth. On this prisoners were tied and beaten until death relieved the pain. Here, too, were knee clamps to crush the knees, great iron boots to crush the feet, and thumb screws for crushing the thumbs.

The first floor of the keep was the soldiers' quarters, wherein one hundred could easily be accommodated. Here were kept the arms to be used in defending the keep when the final desperate struggle should begin. •

On the second floor was the great hall. On its walls hung the trophies of many a chase and many a fight. The great antlers of the stag, the fierce tusks of the boar, the hide of the bear, the horns of the bull, all had a place there, and around each gathered a story. Pennons and flags taken in battle, armor and weapons taken in many a fierce conflict, formed a glittering array and told of warlike deeds and brave ancestors.

In this great hall the nobler vassals feasted with their lord and promised to aid and serve him. Here the troubadour sang of lovers true and maidens fair. Here the merry children made the stony walls ring with laughter and shouts of mock tournaments. Here the soldier-guest, with many a scar, rested and enjoyed the

hospitality of the castle and told the story of his battles over again. Here, sometimes, the monk prayed and taught. Here the Christmas revels and feast called forth the roasting of the boar's head, the stately dance and the mirthful song. Here the marriage train and wedding feast had their time and place. Here, too, the funeral dirge echoed along the lofty walls, for in spite of life's joys there is no place where death does not come, even though it be amid castle splendor.

It was on the third floor that the lord and his family lived and slept. Secret stairways, known to but few, led up to it. Within the castle conveniences were few. Tables, chairs, beds, silver or pewter plates, cups, knives and spoons were found, but no forks; long wax candles lighted the dark rooms. In building the castles, they learned to leave holes through the walls for the escape of the smoke instead of through the roof, and thus they invented the chimney. On the great open fireplaces, the logs burned and cracked while the family gathered round. The baths were not forgotten, but marble tubs, such as we found in Greece and Rome were unknown in the castle of the Middle Ages. In the basement of the keep were strong, stone troughs and wooden tanks, filled from the moat, and in these the household delighted.

The castle floor was usually of brick and was covered with rushes or straw, and later with rugs made from the skins of wild animals. Often the walls were covered with tapestries woven by the ladies of the household. These pictured scenes from history, from the romantic tales of the troubadours, or from the lives of the saints.

The lord of the castle knew little of refinement or culture. He delighted to spend his time in hunting, in

fighting, or in feasting. He was as brave as a lion, but generally very illiterate. Rarely could he read or write, and seldom were books to be found in his home. If there was an occasional book, it was not such as we have, for there was as yet no printing. If written manuscripts were to be found, the chances were that no one but the priest could read them, and he often not very well.

If such rude manners was the condition of the noble, what must have been that of the common man? Down at the foot of the castle hill, just outside the wall, stood their homes, huddled together into a small town. Poor huts they were, without any conveniences. Year in and year out they worked for their master, and into their lives came little knowledge and little hope. In their midst stood the little church, where they found their only help to higher things.

Whatever there was of splendor was in the castle. There could have been nothing but gloom in the hut. No reward was paid for labor. Fighting was the only worthy occupation in the eyes of the noble. The serf must work not only to maintain his own miserable life and that of his family, but to furnish food for the lord and his family as well. He must be content to obey his master. He must cut wood, draw water, clean stables, raise the crops and harvest the grain. If he failed to do this, the dungeon was his lot.

Probably the most interesting person in the whole feudal society was the knight. He differed from the ordinary vassal in that he was of noble birth and always fought on horseback. He was truthful, brave and courteous. With his coming, many of the rude and

barbarous customs of the rough times passed away and culture slowly took their place. Already, in early times, in the great forest, the Teuton loved a contest with arms and paid great respect to women. There, likewise, bravery and respect for women were the two great virtues of the knight. In an age when violence was frequent, the weak and oppressed needed a defender. The chivalrous knight became their champion.

Before one could become a knight he must spend years in preparation. At seven he was called a page and was taught obedience, courtesy, truthfulness, respect for women and reverence for the church. He attended the lord and his lady in the castle. He prepared the table for the meals in the great hall and waited on the guests while they ate. He ran errands for his master and mistress. He must be polite and courteous to the guests of the castle. He was taught how to hunt, how to ride and how to pray, and occasionally how to read. He studied music and chess and committed to memory his long list of Latin rules of etiquette. He accompanied his lady on the hawking trips, sending and calling back the hawks. But above all he imitated the conduct of the knights about him.

At fourteen he became an esquire. Now he attended his lord in battle, carrying his weapons, holding his horse, and in case he was badly needed, he joined in the fight. At the castle he received visitors and attended to their comforts. He was taught the use of weapons and became a skilled horseman, for he looked forward to the day when he was to become a knight.

At twenty-one his preparation ended, and if he was thought worthy he might receive the honor of knighthood.

Often he need not wait so long as that ; for if, as an esquire, he did some brave deed for his lord on the battlefield, he was at once made a knight for his reward. The day before the final ceremony the candidate purified himself by taking a bath. Then he fasted for twenty-four hours. All night long he prayed in the church by himself that he might thus become free from sin. What solemn hours those must have been for him, all alone at midnight with only the darkness and the dim light of the candles about him. When morning came, he went to mass in the church. After that, either in the church or at the castle, a noble train of lords, ladies and knights assembled to see him knighted. The priest blessed the sword and gave it to him. Golden spurs were buckled on his feet. He was covered from head to foot with a coat of mail made from plates of steel which no lance or sword could penetrate. A plumed helmet was placed on his head. Then the lord of the castle said, " I make thee a knight. Be valiant, bold and loyal." At the same time he tapped him three times on the shoulder with a sword, and he was no longer an esquire. Now he longed to go forth with steel-pointed lance and metal shield to show his valor on the field of battle or in defense of his lady.

The organization or society of knighthood which I have just told you about was called chivalry. It has been called the "flower of the Feudal System." It changed and softened the rude manners of this very rough and selfish age. As good conduct and Christianity go hand in hand, chivalry may be said to have gotten much from the church ; and in turn, since the knight took an oath to defend the church, chivalry came to be its valiant

defender. Next year when we study the Crusades, we shall see how the knight left his home to go on the long and dangerous journey to the Holy Land for the purpose of taking it from the Mohammedan Turks and restoring it to Christian hands.

At home the knights delighted in contests where their skill and valor could be shown in the presence of the ladies they loved. Of these contests the tournament easily came first in importance. The rich trappings of the horses, the brilliant clothing worn by the assembled nobles and their attending train made a spectacle of rare beauty, splendor and gayety. Heralds, sent out by the lord far and wide over his own dominions and to the neighboring castles, announced the contest. Brave knights came from distant lands to match their skill with others, and, what was much more, to win the praise and favor of their lady-loves.

Like the Olympic games of Greece, the tournament was a contest of honor, and the conditions of entrance were carefully guarded. No knight who had at any time been guilty of crime, or had offended a lady, or had violated his word, or had taken an unfair advantage of his enemy in battle could enter, for purity, honor, truthfulness and fair-dealing were the highest marks of chivalry and the gentleman.

The field of combat in the tournament was prepared in front of the castle. A level space was marked off by railing or by ropes and surrounded by galleries, decorated with banners, tapestries and the emblems of the contending knights. The contest itself was a mimic battle, and took place on horseback. When the time arrived for it to begin, heralds announced the rules, and

the knights took their places. At a given signal the opposing parties of knights with poised lances dashed fiercely at each other. Victory belonged to those who unhorsed their antagonists or kept off and broke, according to the rules, the greatest number of lances.

There were always prizes for the victors, such as jewels, gifts of armor, or horses decked with knightly trappings; but to the knight more dear than all else was the praise and favor which he was sure to win from his lady-love. These contests were rough and dangerous. It was not an unusual thing for the bravest to be carried dead from the field. The killing of King Henry II of France, 1559 A.D., in one of these contests went far toward doing away with them.

But not all of the knightly contests were mimic battles like the tournament. Through the castle gates trains of knights with lances set, spurs on heel, and plumes on helmet crest, rode forth to real battle. Maybe some neighboring lord had given offense by act or word; or maybe it was only love of plunder that called forth the expedition.

Anxious hearts in the castle awaited the return. Maybe it brought captured banners, booty and spoils of war, or perhaps a rival chief in chains, or maybe no knights came back. Instead came the breathless messenger, covered with dust and blood, who told in broken voice of a battle lost, of riderless horses, of gallant warriors lying dead on the field, and of the fierce enemy's near approach upon the castle. If the latter were the case, the grief and woe were forgotten in the hurried preparation made for defending the castle as the enemy gathered and attempted to scale or beat down the walls.

The castle had to be very strong to withstand the enemy's assaults, for there was not a place or means of defense that he did not know how to attack. If the siege were long, the enemy emptied the moat of its water and filled it with earth. Huge rams made of the largest forest trees, fitted with enormous iron heads and mounted by chains on a great frame-work, beat against the mortar and stone, trying to force an entrance through the wall. Massive poles, tipped with sharp iron points, tried to pick out stones and mortar. Mines were dug under the great wall in the hope that it would fall. The catapult—a machine for throwing heavy objects—hurled great darts, rocks and huge balls of lead at the men on the walls. Assaults were made and repulsed amid the shouts of the living and the groans of the dying. Wives and daughters and children in the keep watched the contest with blanched cheeks, or with true Teutonic courage cheered the warriors on.

If the enemy was beaten back, the castle forces pursued them. Slaughter and revenge surely followed, and the troubadour celebrated the victory in the banquet hall in a new song. If the castle was too weak to resist, and the enemy succeeded in breaking down the wall, there was a rush for the keep, where the last clash of arms and struggle of brave knights decided the day. If the keep was taken, foes rushed in, sword and torch in hand. The castle was plundered from top to bottom, the women were slain, the torch was applied, and as the victors rode away nothing was left but a ruined pile of stones to mark the place. Such was the brutality of warfare in those days when men fought hand to hand in mortal combat.

But in the twelfth and thirteenth centuries feudalism began to decay. Through the influence largely of the Crusades, which we shall study next year, free cities began to spring up, and to be as powerful as the feudal lords and feudal armies. The *common man* began to feel that it was better to be a freeman in the city than to be a vassal to a lord. Gunpowder, first used in fire-arms in the middle of the fourteenth century, soon made the common man equal in war to the armored lord,—for a gun in the hands of a commoner was as effective as one in the hands of the lord. Castle walls which had thousands of times given safe protection to the plundering lord from the bows and arrows of the outraged serf, could be battered to flinders in a few hours with the coming of gunpowder and the cannon ball.

But although feudalism like monasticism finally decayed, the spirit of freedom and chivalrous knighthood which it produced in Europe went on growing, not alone in the castle, but slowly extending to the house and hut of every man. Feudalism did not produce a society in which the comforts, pleasures and beauties of life were immediately given out to all, to common people as well as the noble, but rather one in which they were held by the few. The millions of serfs toiled, that the thousands of knights might hunt, and fight, and revel in their castles. But to have a few free, brave, chivalrous men was better than to have none. It was vastly better to have a life of refinement around and in the castle than to have the whole body of Teutons remain rude and coarse, as they were when we first saw them in the German woods. Feudalism was a government and society of the lords, for the lords, and by the lords, and

this was a great step forward from a government of a despot, by a despot, and for a despot, such as were the governments of olden times. But it was not as good as a government "of the people, by the people, and for the people," to which we are finally coming. But the freedom of the few in feudalism helped to work out the freedom for all in democracy. Thus did feudalism give the Teuton the ideal of a brave man and true gentleman, as the monastery gave him the ideal of a life of sacrifice and service. These seeds will grow till it will be seen that *all* persons may become noble by being gentle and brave, and that each one may serve God acceptably by unselfishly serving his fellow-men.

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 Study the biographies of Charlemagne, Alfred, William I of England, Richard I of England, Warwick ; Henry IV and Frederick Barbarossa of Germany ; Louis IX of France ; Joan of Arc.

SIXTH-GRADE WORK

THE aim of the sixth grade is to give a general view of those great movements and agencies by which western Europe traveled back over the old historical road of the past, and came in contact with the East,—the early home of civilization. By this means it came to understand and appreciate the past, took it up slowly and built it into its own life, and thus made a broader foundation upon which western Europe developed a richer and more complex civilization than any which had gone before.

The subjects presented are :—

1. The Crusades, which united the peoples of western Europe in their first great enterprise, and re-opened the historical roadways to the arts, the ideas and the luxuries of the East.

2. The Renaissance, which opened their eyes to the beauty of Greece and Rome, and broadened their horizon from the narrow limits of the monastic cell and the monotonous life of the monastery, to the extensive views gained by travel and the study of the classical world.

3. The growth of the English Parliament, which was the great agent through which the Teuton developed the principle of self-government, and thus saved for himself and the modern world that priceless principle of personal liberty which we saw in germ in our study in the fifth grade when we first studied the Teuton in his forest home.

4. The Reformation, which enabled the Teuton to develop the same self-reliance and independence in religion which the Parliament made possible in government, and enabled him to enjoy freedom of religious worship as the Parliament enabled him to enjoy freedom of political discussion.

Finally, as a preparation for the seventh-grade work, the teacher should enable the pupil to see which one of the great western European nations—Spain, France, or England—was most fully adopting the new ideas and building them into their institutions, and hence which one would be most able to bring new ideas to the New World, when it was spread out to view at the close of the fifteenth century and invited the new-bursting seed of Europe to its virgin soil.

THE CRUSADES, AND HOW THE THOUGHT OF EUROPE WAS ENLARGED THROUGH THEM.

1096-1276 A.D.

DURING the period from about 1100 to 1300 A.D., the Crusade movements eastward were going on. In all our study through the grades up to this time we have seen the stream of history gradually flowing westward setting up and overturning great nations and cities; but now for a time the direction is changed, and thousands of people go back to Asia over the same ways and routes that the Eastern people had used in entering Europe. The immediate cause of the Crusade movement was the harsh treatment received by the Christian pilgrims when they went to visit the sepulcher of Christ in Jerusalem. The religion of the people who held Jerusalem and all southwestern Asia at this time was the Mohammedan. The Mohammedans, who arose in Arabia under Mohammed, in 622, had been busy conquering the inhabitants of all southwestern Asia until about 750 A.D., when there was little more left in that region for them to conquer. Then they set to work to learn the ideas of medicine, philosophy, sculpture, painting, architecture and literature, which had been spread out over this country centuries before by the Greeks under Alexander, and further developed by the Persians. By the time of the Cru-

sades, the Mohammedans were the best educated people in the world, knowing much more about science, philosophy, medicine, commerce and art than did the Teutons, of western Europe, whom we have already been studying about. As they became well educated, they became less fierce and warlike, and began to tolerate other religions besides their own, so that when the pilgrims from Europe began to go much to Jerusalem to worship, in the ninth, tenth and eleventh centuries, the Mohammedans received them kindly and let them travel back and forth unmolested. Jerusalem, as you can readily see, was a very sacred city in the eyes of the Christians, because it was the place where Christ walked and talked and worked with men, and contained his sepulcher and many things connected with his ministry. An old poet, writing of Jerusalem at that time, said: "She is chosen and hallowed by the Almighty. She attracts the faithful as the magnet attracts the steel, as the mother-sheep attracts the lamb with its milk, as the sea attracts the river to which it has given birth."

We have already seen how the monks in the monasteries valued the relics of departed saints and used them both in religious worship and as a means of curing disease. These journeys to the tomb of Christ were partly the outgrowth of the great reverence the people of western Europe had come to have for sacred relics and sacred places. By worshiping at the tomb of Christ they hoped to be forgiven for their sins, even if they had been very great. Then, any sacred relic which they might secure and bring home was of so much spiritual value that pilgrims were willing to undertake

hard trips for that object alone. Some pilgrims, however, did not have any great desire for these things but went chiefly because they loved travel, like their early Teutonic ancestors, or because they hoped to gain large fortunes by carrying on trade with the East. So, for many years before the real Crusades began, one could have seen weary travelers, generally on foot, with wallet on back and staff in hand going back and forth on the roads, to and from the Holy Land.

Since there were no hotels in that day, the Christians built churches in the city of Jerusalem, established convents, and organized hospitals along the road for the sick and wounded, and built houses, so that any one arriving there helpless might have food and shelter. Those who took charge of the pilgrims and saw that they received comfort and protection, organized themselves into great military orders, and finally became very wealthy. They were thus able to build immense forts as well as hospitals along the roads and in the Holy Land. The three great orders of monks were called the Knights of St. John, the Knights of the Temple and the Teutonic Knights. In addition to the three vows which all monks took, these knights took an oath which bound them to fight the infidels, as they called the Mohammedans, and to protect the pilgrims.

But the peaceful state of affairs existing during the ninth, tenth and eleventh centuries between the Christians and Mohammedans, under which pilgrims were allowed by the Mohammedans to travel freely through the Holy Land, finally changed. A horde of Turks, fierce, ignorant and cruel, came sweeping south-westward through the mountain passes from Central Asia,

and rapidly conquered Persia, Syria, Egypt and Palestine, and took Jerusalem into their possession. They became Mohammedans in religion, but being of the yellow race and ignorant, and caring little for the necessities and nothing for the luxuries of life, they soon destroyed the greater part of the fine civilization built up by the Arabs, and above all things desired to destroy every root and branch of the Christian religion which had been planted in the East by the monks and pilgrims. Thus it came about that the Christians could no longer go on their pilgrimages undisturbed. They were not only in danger from the Turks while passing through the country of Asia Minor and Syria on the way to Jerusalem, but they knew no safety after they arrived there; for the Turks had taken possession of the Christian churches, destroyed many of the relics of the saints, and sought to compel the Christians to accept the teachings of Mohammed. The stories carried back to Europe by returning pilgrims of cruel treatment to themselves and hateful treatment of the sacred places, was slowly kindling a fire in the Teutonic heart of western Europe which after smoldering awhile will, if fanned, burst forth with mighty flame.

Just at the time when the Christians of Europe were being stirred by the stories and preaching of the indignant pilgrims, the Turks began to move farther westward into Asia Minor and to attack the lands of the eastern Roman Empire with its capital at Constantinople: The emperor, unable to defeat them with his troops, called for help from the West. At this time the head of the Christian Church was Pope Urban II. He felt that the time had come when the hot embers of indignation

smoldering in the chivalric heart of Europe might be fanned into a flame. In the autumn of 1095 he called together a great throng of people at Placentia in northern Italy, which he addressed and inspired with enthusiasm to go to the East and battle against the Turk. From Placentia he crossed the Alps and went to his old home at Clermont, in southern France. Now he was in the home also of the Franks — the bravest, most imaginative and most knightly of all the Teutonic people. Here a council was called which was so largely attended by bishops, monks and ordinary members of the church that no hall in the town could be found large enough to hold them. Urban mounted a lofty scaffold in the open air and addressed the vast throng of people. He told them that the Turks were cowards, that success was therefore sure to the brave Frank who went against him; that they would not only win success, but gain a vastly higher blessing — forgiveness of their sins; that they might have to suffer pain and tortures of body, but that these would only the more certainly gain salvation for their souls. "Go, then," he said, "on your errand of love, which will put out of sight all the ties that bind you to the spots which you have called your homes. Your homes, in truth, they are not. For the Christian all the world is exile, and all the world is at the same time his country. If you have a rich patrimony here, a better patrimony awaits you in the Holy Land. They who die will enter the mansions of heaven, while the living shall pay their vows before the sepulcher of their Lord. Blessed are they who, taking this vow upon them, shall obtain such a recompense; happy they who are led to such a conflict that they may share in such rewards."

When the Pope shouted the passionate and eloquent words, "It is the will of God, it is the will of God," the vast throng broke in with one voice upon his words, and shouted again, "It is indeed the will of God." Then the Pope continued: "Let these words be your war-cry when you find yourselves in presence of the enemy. You are soldiers of the cross; wear, then, on your breasts, or on your shoulders, the blood-red sign of Him who died for the salvation of your souls."

Thousands eagerly pressed upon him when he ceased speaking, and took the vow to go on the crusade, and received from his hand the sign—a red cross, which was fastened from the right shoulder diagonally across the breast. Urban then put the property of the Crusaders under the care of the Church, prohibited all private war, offered great spiritual rewards to those who would take up the movement, and commanded the clergy to preach the crusade in all parts of France.

Among the many who went forth to preach the crusade was a dwarfish, ungainly monk, called Peter the Hermit. He was active, restless and enthusiastic, had no doubt often heard the stories of the cruel treatment of the pilgrims, and may have heard the eloquent sermon of Urban at Clermont.

Riding on a mule, bare headed, with naked feet, starved countenance, flashing eye, wearing a coarse garment bound with a girdle of cords, Peter went among the peoples of France and Germany, whom we have seen in the fifth grade to be so full of vigor and life, and told his burning tale. Before many months had passed, fifteen thousand people, mostly ignorant and poor, were flocking at his back, begging to be led to the Holy Land.

Peter readily consented to lead them. The mass of people who thus started out was so great and so much like an unruly mob that they were divided into two divisions. One was led by Peter the Hermit, the other by a poor warrior called Walter the Penniless. With practically no preparation the army (if army it could be called) began its march overland to Jerusalem. It was composed of men, women and children of all sizes, ages and conditions of health. Some of the most fanatical women were dressed as men and went as fighters; others went as nurses, to give medicine and solace to the thousands who sickened and died from hunger and disease on the way. Whole families undertook the journey, taking with them the children, the sick and the aged. With no provisions, few arms and no discipline, trusting everything to God, the rabble straggled along, Walter the Penniless going in advance with 30,000 or 40,000 people, and Peter the Hermit following with an army that increased as he went along to between 80,000 and 100,000 people. It is a pitiable sight, but it is an early effort of the common people.

On making their way toward Constantinople, the army marched through the country of the Bulgarians and Hungarians, who had but lately been converted to Christianity. These people were wild and savage and could but feebly understand or realize what Christ's teachings meant. When Walter led his army through their country, he tried to keep the Crusaders from stealing and destroying the farm products; but as they had no food, and as the inhabitants were unwilling to furnish provisions, the Crusaders helped themselves, no doubt needlessly destroying property and killing some

of the people who were not willing to provide them with supplies. This angered the inhabitants, and they in turn killed many of the Crusaders. Walter, however, pressed forward toward Constantinople, and finally reached it with the merest handful of those who had set out on the march. Peter the Hermit and his followers, finding the dead bodies of their companions along the roadside, made war on the inhabitants in the countries through which they passed, only to be defeated and left dead, wounded and dying, along the roadside. Of about two hundred thousand who made up Peter's and Walter's straggling bands from first to last, it is said only about seven thousand reached Constantinople. This fragment attempted to go on to Jerusalem, but they had not gone far into Asia Minor before they quarreled with Walter, refused to obey him, and were soon entirely destroyed by the Turks, Walter and a few others returning to Europe.

The armies in the West had in the meantime, during the winter and spring after the great sermon of Pope Urban, been making careful preparation for the march. Commanders, armor, implements of warfare, and provisions had all been fairly well provided. The body of the army came from all parts of France and southern Italy, Germany furnishing very few warriors in the beginning of the Crusades, because the Pope and the German emperor were quarreling with each other, and Spain kept her troops at home to fight the Moors. The marching army in the time of the Crusades was divided into two large classes, — the mounted soldiers and those on foot. Kings, princes, barons, nobles and knights belonged to the first class; common laborers, vassals and

monks, to the second. There were always with the Crusaders, likewise, some old men, women and children, who marched with the second class. All the warriors wore armor, and carried various kinds of implements of warfare.

Now that we see one of the great armies ready for the march in the spring of 1096, let us see something of the implements of warfare they carried with them. These were of two classes : first, those used with which to attack, and second, those with which to defend ; the first was called offensive, and the second defensive, arms. The offensive were those used for slaying the enemy, the defensive those for protection against the enemy's attack.

The offensive arms, at first used by the cavalry, were the lance, sword, dagger, battle-ax and club. The lance was a smooth pole, or staff, about eleven feet long, tapering from the handle to a rather blunt point. It was used in making charges upon the ranks of the enemy. The sword was made of the hardest of steel, and, counting the handle, or hilt, was about the length of a man's cane. The blade was sharp on both edges, and came abruptly to a point at the end. When not in use, the sword hung from a belt in a steel case called a sheath or scabbard. They learned from the Arabs how to make their best swords. The daggers were also made of steel, and looked like those of to-day. The battle-ax had a handle somewhat longer than our hatchet handle, and the cutting edge was crescent shaped. That part which corresponded to the part of the hatchet we use to drive nails with, usually ended in a sharp point, and the end of the handle farthest from the hand

often ended in a spear-head. The club resembled a policeman's club, though perhaps a little longer.

The weapons of the foot soldier were the same as those of the horseman, except he had no lance. The sword and ax were used by both foot soldier and horseman. The archer carried a sling, ax, bow, and a quiver containing forty arrows. Besides these arms, the spear, mace and flail were sometimes used. The spear was very long, ending in a sharp, triangular iron point like an arrowhead. It was used by the foot soldier in making a charge. The mace was a round stick ending in a piece of iron which had thorn-like projections upon it. It was wielded like the battle-ax. The flail was made of a number of iron balls studded with points like those on the mace. These were fastened to a strong handle by means of small chains. This weapon was used like a whip, and you can see how cruel it must have seemed when used.

After the Crusaders gained some experience in fighting, they did away with the sling and began to use the crossbow, which they learned how to use from the Turks. This became one of the chief weapons in the later Crusades. It was much like an ordinary bow which boys make now, with a wooden stock fastened at right-angles to the bow. By means of this stock, the bowstring could be stretched much more tightly, and thus the arrow could be shot farther, straighter, and with far greater force. All except the horseman used it, and it tended to put the archer, or peasant, on an equal footing with the horseman.

The warriors carried most of these arms in their belts, as hunters carry their cartridges nowadays.

Now, having seen something of the arms with which they *attacked* the enemy, let us look at the arms with which they *defended* themselves.

Throughout all the ranks of the army, every warrior had some sort of protection for the head. In the beginning of the Crusades it was an iron or steel cap, much like a scull cap, which came down to the eyebrows in front and had a projection which covered the nose. Often the archer had no further armor, but sometimes he had padded armor, made of cotton or cloth quilted to a leathern or canvas shirt, and covered with linen or silk.

Both foot soldier and horseman wore a hauberk. This was a coat of mail coming to the knees, and made either of little iron plates about the size of a man's palm sewed to a leather coat, or it was sometimes woven of chain. The hauberk came up to the edge of the cap, thus protecting the neck and all of the head except the face.

As the Crusades continued, the helmet was made as a covering for the entire head. That part covering the face was the visor, and could be raised or lowered over the face at will. It had a slit to see through, and another to breathe through.

The hauberk, or coat of mail, was gradually replaced by a complete suit of armor which protected every part of the body. This armor was made in many pieces, each piece having a name, and there were joints in the armor at the elbow, knee, ankle, wrist, fingers, shoulders, hips, etc. The parts covering the hand and wrist taken together was called the gauntlet. The parts covering the body taken together was called the corselet, and those of the head, the helmet.

The shield finished the warrior's defensive outfit. It was usually round and about two and a half feet in diameter, though it was sometimes of other shapes and sizes. It was always slightly convex, that is, it bulged outward in the center, so that the arrow, sword, spear, etc., striking it, would glance off. It was fastened to the left arm by a leathern band.

Horses as well as men were clothed in armor. They had iron or steel plates to protect their heads and chests. Such were the arms the Crusaders used, during their two hundred years' struggle with the Turks: you can see pictures of nearly all of the parts of armor in some of the unabridged dictionaries.

But we left the army just ready to begin its march, in the spring of 1096; let us now return and see it on its way to Jerusalem.

The first division of the army went entirely by land, passing eastward by Constantinople, thence across the Bosphorus, thence eastward through Asia Minor, and southward to Jerusalem. On account of the heat while on the march, there was intense suffering and disease, hundreds dying from hunger and thirst. Many times on the march they passed through vast regions of the country in which all the provisions had been destroyed by the Turks; often they stopped for months to lay siege to a city, finally either overcoming it by starving the inhabitants into surrendering, or by getting into the city by one of the various means of attacking the walls, and then overcoming the inhabitants. Let us see something of the way the Crusaders attacked a city.

In the first place you must know that the city to be

attacked was inclosed by a high and thick stone wall, say from ten to fifteen feet thick, and guarded by armed men. If the Crusaders were strong enough in numbers, they surrounded and attacked it at different points at the same time, so as to divide the force within. They were armed generally with bows. With these they tried to drive the guards from the walls. The other means used they did not generally take along with them, but made them when they were needed. If the walls of the attacked city were not too high, they made a great many ladders, and by going in large numbers tried to set them against the walls, climb them, and drive off the guards. But the guards on the walls, generally on the sharpest watch, threw down stones, arrows, or boiling oil on them. To guard against this, the besiegers, before going close to the walls, made something with which to protect themselves called mantelets. These were made by stretching fresh skins over a wooden frame, and were used by holding them over the head. Sometimes the mantelets would be large enough to cover one man, sometimes a half-dozen. In any attempt to go close to the walls the mantelet was sure to be used. In addition to the crossbows used by the archers, there were other instruments of attack constantly kept working. There was a kind of stone-throwing implement called a mangonel. This was made by stretching a couple of stout ropes between two posts, as you might, for example, stretch a rubber band from your thumb to forefinger. Then a wooden beam, or bar, with a cup in the outer end, was placed between these tightly stretched ropes and pulled back and down, so as to wind the ropes in different directions. In the cup at the outer end a large stone was

placed, and when the bar was let go, the ropes, untwisting quickly, threw it forward, and the stone was hurled through the air over the wall. You see they had not learned to use cannon. They also had what was called a balista. This was simply a very large crossbow, the string of the bow being drawn back by a crank at the end of the stock. These implements were used for shooting heavy arrows or long bolts of iron. They were like the crossbows made now, only they were so large and strong that it took two or three men to handle them. Sometimes the Crusaders built wooden towers, in which quite a number of well-armed men stationed themselves. The tower, which was on wheels, was then rolled up close to the walls. When they were close enough, the men in the towers threw out a bridge to the walls and tried to rush out on them and drive away those guarding them. If the walls were not too strongly guarded, this method of attack sometimes succeeded. If the walls could not be scaled in this way, they next attempted either to tear them down or to go under them. For tearing them down, they had two different devices—the ram and the bore. The ram was made by taking a large tree and covering one end with a heavy iron cap. This was then swung by ropes from a frame. Like the tower, it was placed on wheels and run up to the walls. It was entirely covered, and under this cover fifty or sixty men were required to use it. This was done by pulling it far back, and then allowing it to swing violently forward, striking the end against the wall. The bore was made and used in the same way, except that instead of an iron battering-head it had an iron point. The intention in the use of both

was to loosen the stones in the wall, causing it to fall. Sometimes if the ground was soft under the wall, it was easier to go under it than through it. Thus frequently the Crusaders, with spades, dug large holes, or mines, under the wall. Sometimes, to keep those inside from knowing where they were mining, the besiegers began some distance from the wall and tunneled up to it. When the wall was undermined, it would crumble down for want of support, and the army would then rush in. Probably not all of these means were used to capture any one city, but they were the different ways the Crusaders knew and learned about, through their long struggle and intercourse with the Turks and Arabs in the East.

The first Crusading army we have spoken of, after much suffering and several miraculous experiences, came in sight of the city of Jerusalem. So greatly were they overpowered by the sight of its walls and towers, that they fell upon their knees, burst into tears, bent to the earth and kissed it, and removed their shoes and marched barefoot over the last of the journey, that they might not desecrate the sacred soil. After several weeks of intense suffering for want of water, and by a siege similar to the one just described, the city was captured. So full of passion and hate were the Crusaders that they slew and hacked to pieces thousands of Turkish men, women and children, and burnt the Jews alive in their synagogues. An exaggerated tale, but one showing in general their cruelty, is told by the writers of that day, that the slaughter of the Turks was so great that the Crusaders' horses waded in blood knee-deep when they went to the Church of the Holy

Sepulcher to thank the Lord for delivering it into their hands. With Jerusalem taken, they set to work to drive the Turks out of the Holy Land, and immediately organized a government on the pattern of feudalism. After some debate, the feudal princes united in choosing Godfrey of Bouillon, a French nobleman, as ruler of Jerusalem. He refused to wear the crown of a king where the Savior had worn on his bleeding forehead a crown of thorns. He called himself Protector of the Holy Sepulcher.

On account of continual warfare with the Turks and ceaseless and bitter quarrels among themselves, the Crusaders had great difficulty in keeping the kingdom of Jerusalem, and other little feudal kingdoms which were set up in Syria, from being overthrown. The Turks captured small bits of territory in the vicinity of Jerusalem, from time to time, which caused other crusading armies to leave Europe both by ship and land and make their way toward Jerusalem,—always, however, to repeat the old story of suffering, plunder, disease, death by the tens of thousands, and ceaseless wrangling, with no permanent conquests.

In all, seven Crusades, extending over a period of nearly two hundred years (1096–1272 A.D.), were undertaken by the Christians against the Mohammedans,—some directly against the Mohammedans around Jerusalem, others against those in Egypt and around the southern coast of the Mediterranean Sea. But, with all the cost of life and health and money, the Crusaders did not succeed in permanently rescuing the sepulcher from the infidels; in less than a hundred years after Jerusalem was captured by the Christians, it fell into

the hands of the Turks, and was never again regained by the Christians for any considerable length of time.

But because the Christians did not succeed in permanently retaining the Holy Land, and because the cruelties which they practiced in many cases was a mockery of the religion of the Gentle Master whose tomb they were seeking to rescue, yet we must not for these reasons regard the Crusade movement as a failure. The effects of the movement were very great, and in many ways very beneficial to civilization. Let us briefly see some of these :—

1. The Crusades greatly enriched the Church. Many persons, on leaving their homes, gave their lands outright to the Church or monastery, or to keep for them till they returned. Very frequently they did not return. Enormous taxes were also gathered into the treasuries of the Church for two hundred years for the avowed purpose of the Crusades. With continual increase of wealth came corresponding growth of the Church's power.

2. The Crusades greatly weakened the power of feudalism and made it possible for strong nations to develop. The feudal lords, on starting for Jerusalem, sometimes sold their lands, sometimes gave them to monasteries, and sometimes left them under the care of their servants. In this way there came to be fewer lords holding land ; and often some powerful lord who stayed at home would seize a large amount of land and make himself king. Further than this, the serfs who wished to fight the infidels were granted freedom, and when fighting side by side with their lords began to lose their feeling of dependence. When they re-

turned from their trip, they would often go into the cities and become free laborers and citizens, rather than remain on the farm as serfs. This made feudal laborers scarce, and so the feudal lord began to have to *hire* free labor for the farm.

3. There was a tendency among many of the people who were left at home — with most of the fighting men gone on the Crusades — to feel unsafe; hence many gathered into towns, which soon developed into cities and afterward grew to be very important. These cities developed individual freedom, wealth, art and culture, and gave the common man a vastly greater chance for development than he had had as a peasant on the feudal farm.

4. Commerce was very greatly benefited by the Crusades. The trade routes that were opened anew into Asia created a taste for the luxuries of the East, and these luxuries were carried back westward over the trade routes in an ever increasing abundance and found their way into monastery, cathedral, and in a slight degree into the homes of the common people. European traders took grains, hides and meats to the Orient, bringing back furs, embroideries, dyes, jewels, pearls, glassware, silks, cotton, spices, linens, damask, perfumes, oils and fruits to the Europeans. Regular trade routes were established, and the seacoast cities of Italy, France and Germany rapidly grew rich. The art of shipbuilding was greatly stimulated. It is said single ships were built capable of carrying fifteen hundred passengers. Ships were built stronger and more solidly than before, so that they might not be so easily destroyed; larger, so that more could be carried;

with several masts and sails instead of one, so as to increase the speed of the ship. The mariner's compass came into general use in the twelfth century as a result of this great activity in shipping. All in all, it may be said that the Crusade spread the Mediterranean over with sails, and by pouring Asia's luxuries in Europe's lap, made Europe rich.

5. Another result of the movement was a great increase of knowledge of many kinds : —

The Europeans saw many kinds of plants and animals which they had not seen before. Some of the animals they brought back to Europe, and with these they established zoölogical gardens.

European farming was advanced by the Crusaders bringing back with them the "Dutch" windmill from the Orient, where it was used for grinding corn and drawing water. They also introduced into Europe the donkey, mule and Arabian horse ; these were used both in war and on the farm.

Two hundred years of travel from Europe to Asia had much the same effect in broadening the minds of the European that travel nowadays between America and Europe has in broadening the minds of Americans. It taught them that there were as brave, honest, temperate, industrious people as they were themselves, and it brought them in contact with peoples enjoying comforts and luxuries for the home such as they had never dreamed of before, such as carpets, sofas, rugs, mattresses, glass mirrors, fine potteries, silks, brocades and jewels.

The Crusades greatly influenced literature in Europe by giving much material in way of travel, stories and heroic

deeds, which were afterward sung by the Troubadours, used by the poets and written about by the historians.

Geography was a subject to which the monastic schools had paid almost no attention ; some of the more important geographical facts learned on the road to and from the holy sepulcher were the shape of the seacoast, position and shape of capes, harbors, bays and islands ; the depth of the sea ; the direction and force of winds ; ocean currents and tides ; and the use of the stars in navigation. Having gained this knowledge, it created a desire to know more, and men, like Marco Polo, set out on journeys of exploration and, on returning home, wrote books giving their experiences. This interest in exploration and the commerce which came from it were long steps toward the discovery of America. In fact we may say that the two hundred years of Europe's travel to the East was a great preparatory school for the discovery of the West. Let us briefly see how this was.

As already said, during the Crusade movement, the people of western Europe came gradually to realize that the Old East had many ideas, comforts and luxuries which they lacked. This new desire caused the Mediterranean Sea to be whitened with sails as it had been in the old days of Phœnicia, Carthage, Alexandria, Greece and Rome. Thousands, and even hundreds of thousands, were engaged in shipbuilding, or trading, or in growing and manufacturing those things which were being bought and sold.

From the beginning, Italy led in the movement. Her people were the first to work up the great trade routes and to see the value an Oriental commerce would be to them. Accordingly, they began very

early to carry Crusaders across to the East and to bring shiploads of goods back.

If you look at your map, you will notice that Italy has in the north two large seacoast cities, one on each side of the peninsula. These are Genoa, on the west, and Venice, on the east. These cities, as you see, are nearer the main land of Europe than any other Italian seacoast cities and they are places which are rather easily reached from the interior of the continent. Because of these advantages they became great shipping and distributing points. Both became rich, and finally became bitter rivals of one another in wealth and trade.

Genoa sent her ships through by Constantinople, thence across the Black Sea and thence on into western and central Asia. Venice took the southern route, going down to the Isthmus of Suez, thence by the Red Sea to the Indian Ocean and on to India and China.

The Turks, who knew little of the comforts or luxuries of life, hindered their trade very considerably during the thirteenth and fourteenth centuries; but when they took Constantinople, in 1453, they stopped the Genoese ships altogether from following their old line of travel. This gave Venice the advantage in all the eastern trade and brought Genoa to a standstill, and soon to a decline. This greatly exasperated the Genoese, and they at once began to look for another route by which their ships could reach the East.

On returning from the East, the Crusaders brought with them many new ideas of the extent of the world and of the motions of the sun and stars. These they got from the Arabs, who had worked them out in

their excellent universities and obtained them from experience in extensive travel and trade. They learned that China and India are almost due east from Europe and that they are bordered on the east by a sea. Taking these geographical facts as a basis, the Genoese navigator, Columbus, formed a new plan for reaching these old eastern countries. It was this: The sea, he said, that bordered on China and India, was the other side of the "Dark Sea," as it was then called, or the Atlantic Ocean, as we now call it. This of course, if true, would make the world round. Now you can very easily see the plan he conceived. It was to sail due west across the "Dark Sea" and land directly in the Old East with all her riches and luxuries. It was difficult for him to convince people that he was right, but by patience and perseverance he at last induced the Queen of Spain, Isabella, to furnish him money to try his plan. In all the history of the world up to this time no one had had the courage to strike out boldly on the sea, out of sight of land; for they feared that the monsters of the sea would devour them or that they would never be able to return to land. To do so now required great courage and self-reliance. Columbus set sail in 1492, and in sailing westward for the coast of China and India, ran into North America, and thus opened to the already wondering eyes of Europe a new world of land and water, three times as large as all the world they had known and explored up to that time. Thus you see how the Crusades, though failing in permanently securing for the Christians the Holy Land in the East, did give the Teutons a training which greatly aided them in gaining

and developing a much nobler land in the West. Through the Crusades Old Asia, feeble and dying, bequeathed her thought, her art, her riches and luxury to her young daughter, Europe. Europe will increase her Asiatic inheritance by adding to it the art of Greece and the law of Rome, and presently we shall see how the daughter passed on the inheritance of all that Asia and Europe had accumulated through all the ages to her lusty son — “Time’s noblest offspring” — America.

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HOW THE TEUTONIC SEED OF SELF-GOV- ERNMENT PASSED FROM THE GER- MAN WOODS INTO ENGLAND AND WAS FINALLY PLANTED IN AMERICA

THE stream of history is something like a river. The river rises often as a mere rivulet, but as it flows along, one tributary after another falling into it, first from one side, then from the other, it becomes wider and deeper, its current stronger, and its course continually more difficult to change.

We have now seen something of the early part of the stream and of the great men, cities and nations which grew up along its course. First arose great cities like Memphis and Babylon in the valleys of the Nile and the Tigro-Euphrates. Here man lived very simply. He was just working out an alphabet and the art of writing, and was making his first steps in literature, art, language, religion and government. Then as the stream flowed on westward, circling around the Mediterranean, the Phœnicians adopted the alphabet and the other useful things which the Old East had worked out, and through their trade scattered them around the Mediterranean coast as a farmer scatters seed on his fields. These things brought from the early nesting-places of civilization in the Orient furnished a foundation for the civilization of Greece, which thus by catching up the

best ideas of the past, and adding to them her great ideas of literature, art and philosophy, made Athens the mistress of the Mediterranean. The stream then flowed on westward to the Italian peninsula. Here Rome, starting like a spider in the center of Italy, industriously spun its web out farther and farther till it caught and drew to its center all of the peoples living in the Mediterranean basin. From these people, and especially from the Greeks, Rome learned the lessons of art and literature and philosophy, but in turn taught them lessons of government, teaching them, however, not so much how to rule themselves, as how to be ruled by Rome. The imperial city became the center of the world, toward which every man, city and province looked as the giver of peace and order, and as the regulator of every detail of life. Thus Rome added to the great stream of human history *the idea of a strong central government*, giving out rules and laws to a vast empire, having a population, at its greatest, of perhaps one hundred and twenty million people.

But when the rude Teutons came through the passes of the Alps and gradually took possession of Rome, it looked for a time as if the stream of history was to be choked up and to flow no farther. It seemed as if the wealth and learning which had come down from the East, the art of Greece and the law of Rome, were all to be lost by the rude shocks of the uncivilized barbarian who at first seemed to care nothing for any of them. But slowly, and almost so noiselessly as not to be heard (except in time of intense persecution), the Christian missionary was opening up the channels through the Alps, so that the historical stream might flow northward

from the Mediterranean into western and northwestern Europe.

Thus gradually through the monastery and the castle, as we saw in last year's work, and by the great movement of the Crusades and the Renaissance, as we are to see in our work this year, were the channels opened so that all the great thoughts and ideas of the past might become the inheritance of the rude, uncultured children now ruling Europe. But these Teutons, who had spread as hunters, herders and fishers through the northern woods and valleys were not merely to have their lives enriched by coming to understand the great ideas of the past; they themselves, notwithstanding they were rude and barbarous at first, had also ideas which were greatly to advance the modern history of man.

The most important of these ideas was their strong love of individual freedom. When we were studying the early Germans last year, we saw how intense was their love of liberty. Every man liked to rule himself, or at least to have an equal share with everybody else in electing the chief who was to rule him. He insisted on having an equal share in the public land, in the spoils gained in war, and when he built his villages he placed the huts so far apart that every one could have plenty of elbow room.

If the Teuton's love of individual liberty and local government as it was worked out in his "moot-court," could be preserved and added to Rome's great idea of a strong central government, then the modern European nations could build their foundations upon both ideas, — that is, they could have in the first place a strong central government to hold the people together and

keep them in order, and keep off foreign enemies, and protect their commerce, and coin just one kind of money and the like; and yet, in the second place, they could have an active local government, which would allow the people to have their little meetings and assemblies near home where all could attend and take part in thinking out and making laws regulating their home affairs, such as dividing the land, pasturing the stock, building roads and the like. If both these ideas of government could be wisely united, a stronger and better kind of government than even Rome had developed, could be built up in the modern states.

Now there were many nations which finally sprang up, more or less, out of the Teutonic tribes. Spain, France, Germany, Italy and England were all growing to be strong nations, at the close of the fifteenth century, — that is, at the time Columbus discovered America. But among all these, there was but one single nation at this time that had, through many hard struggles and through hundreds of years, held firmly and constantly to the Teutonic idea of individual liberty, and the right of a man to rule himself, either directly or indirectly, by electing those who were to rule him.

This one nation was England. All the other great nations in Europe were slowly crushing the Teutonic spirit from their midst. This came about largely because the southern nations had sprung up on soil where the roots of the old Roman ideas of government were planted very deep and were therefore strong, and because these nations, living not so very far away from Rome, frequently thought of the great empire, and tried to build their governments upon the model worked out by

Rome,—that is, upon the idea of a strong central government ruled arbitrarily by one man. Spain and France in particular had crushed out all thought of the Teutonic idea of local self-government, and in neither country at the time of the discovery of America were there regular assemblies or a parliament for making laws to which the people could go themselves or send their representatives.

But in England things grew very differently. Beginning in the fifth century (about 450) and continuing for six hundred years (1066, when William the Conqueror landed), swarm after swarm of Teutons invaded and settled in England. At first they went from northern Germany,—Angles, Saxons and Jutes,—and settling down in small groups, cleared a little land and divided it up just as they had done in the old German woods hundreds of years before. A few of the families living close together formed a township, and regulated their affairs in an assembly attended by all the freemen. Several of these townships, enough to furnish a hundred or so of warriors, formed what was called “The Hundred,” which also had an assembly composed of representatives sent from the townships composing it. Then as time went on and there came to be but one king in England, the little kingdoms of former days, such as those of the Angles, Saxons and Jutes, became shires, or, as we would say, counties. The county also, like the township and “The Hundred,” had an assembly for attending to its affairs.

As already said, many companies of Teutonic people went to the rich and beautiful island. It was a little like an island of corn in a vast stream covered with

river-fowl, — flock after flock would light, feed, build their nests and hatch their broods upon it. So the rich soil and mild climate of England invited settlers. After the first of the Angles, Saxons and Jutes had gone to England, almost continuous groups of the same people followed through the fifth, sixth and seventh centuries, each helping to plant more firmly Teutonic customs and institutions. Then in the eighth and ninth centuries the Danes came in, and in the eleventh century came the brave, free seamen who had learned on the waves of the Northern waters the lessons of courage, independence and self-reliance. These were called the Northmen, or Normans.

Before going into England, however, they had settled for a little time in northern France, and thus became acquainted with the language and culture of Rome, which, largely by means of the monastery and castle, had gradually spread itself through southern and central Europe.

These Normans, as they were now called, crossed the channel, under the leadership of William the Conqueror, and in 1066 conquered the island. But they did not destroy or root up the Teutonic ideas of self-government which had been growing there for five or six hundred years before William's invasion of the island. But as soon as he had conquered the country, William did one thing which has been greatly to the advantage of England ever since, — he gave it a strong central government. He did not destroy the local governments which the Teutons so much liked, as the French and Spanish kings did in the centuries following this time, but he built up a strong central government in the

midst of them, to keep them in balance and to protect them against both internal strife and foreign enemies. Thus England adopted both ideas — Roman and Teuton — as the foundation stones upon which to build her institutions. And the great difference between English history and the history of all other nations in Europe from the eleventh century down to the present time is, that England has been much of the time as fierce and as watchful as a tiger of its young, that no one should destroy either of these great principles of government; while other European nations have been content in the main to hold on to the idea of government as held by Rome.

But we must not think this Teutonic principle of self-government grew in England without great struggle. Time and time again, kings arose in England who would have been delighted to crush it out, — kings who would levy taxes without consent of the people, and spend the money on expensive wars or to keep up an expensive court.

One of the most arbitrary of these kings in early times, and one who cared least for the rights of the people, was King John. He was always needing money for one expensive thing after another, and always trying to get it by wringing it from the people in all kinds of oppressive ways. Finally the people, and especially the barons or lords, growing tired of this, armed themselves and went against John. The king tried to defend himself with an army, but nearly everybody deserted him, and he was compelled, in 1215 A.D., to sign an agreement with his people never to tax them again without their consent, never to imprison them

without just cause, and to allow them to be tried by a jury when they were accused of wrong. This agreement is the most important document in English history, and is called Magna Charta, or the Great Charter. It is written on parchment, consists of sixty-three short chapters or articles, and is most carefully preserved in the British Museum in London.

The English people have never written a constitution all at one time and adopted it as their frame of government, as the United States did in 1787-1789; but from time to time they have written important documents and had their rulers assent to them, and these they regard as the foundation stones of their government and of their liberties. In English history there have been three of these very important documents:—

1. Magna Charta, secured in 1215.
2. The Petition of Right, passed by Parliament in 1628.
3. The Bill of Rights, passed by Parliament in 1689.

Among several other things, all these great documents declare the following great principles of liberty:—

1. No tax shall be levied upon any English subject without his consent.
2. No one shall be imprisoned without cause being shown.
3. When one is accused he shall have right of trial by jury.

Now, to work out these principles and to get them firmly established in the minds of the English people took a full thousand years or more—that is, from the first settlements of the Angles and Saxons and Jutes on the English coast, about 450 A.D., when they were

planted in mere germ, down to 1689, when the English people brought them to much fuller fruitage by driving a very tyrannical king (James II) from the English throne and crowning William and Mary as king and queen on the condition that they would agree to the following principles:—

1. Not to dispense with any laws without consent of Parliament.
2. Not to raise any money except by consent of Parliament.
3. Not to keep a standing army without consent of Parliament.
4. To allow the people to bear arms without consent of Parliament.
5. To allow the people to petition the king.
6. To allow the freedom of debate in Parliament.
7. To allow frequent meetings of Parliament.

You see, from what the king and queen had to promise, they could do nothing except what they were allowed to do by the English people, expressing themselves through the great representative assembly called Parliament. And since the English Parliament has always been the greatest means by which the people have gained their rights and held on to their liberties, you must learn something about it.

Parliament comes from a French word, "parler," which means "to speak," and it was so called because the English people came together in this body to speak, or debate, about the best ways of carrying on the affairs of the nation. In Magna Charta, to which as you remember King John agreed in 1215, there was a provision that a council should be called to levy taxes

whenever taxes were needed. The first council or parliament which was ever called of this kind in England was in 1265. It was called, not by the King himself, but by one of his subjects, Simon de Montfort, for the purpose of curbing the King's tyranny. To this parliament were summoned the few nobles who were in sympathy with De Montfort, representatives of the large landowners and representatives of the people living in the large towns. Thirty years after this time, in 1295, when a great English King, Edward I, was needing money to carry on war against the Welsh and the Scotch he assembled a Parliament, in which all of the classes of English people were represented, to ask them to vote him money.

In the first place there were summoned to this Parliament both the great nobles, such as dukes, earls and counts, and the great churchmen, such as bishops and archbishops. Then, since there were too many small landowners to come in person, there were two representatives chosen from each county to represent the general body. Next, from each city there were two representatives chosen. Next, from each burgh, or borough, or large town, two representatives were chosen. The representatives from the cities and towns represented the merchants and mechanics. Thus all classes of the English people were represented in the Parliament. It was the first time that this had occurred in England, or in the history of the world, and so important was it, in working out the liberties and greatness of England, that the great historian of the English people, John Richard Green, has called its assembling "the most important event in English history."

From this time forward Parliament grew step by step, sometimes having hard struggles when a king or queen sat on the throne who was disposed to rule without regard to the people's rights. But as the people grew in knowledge and self-reliance, their representatives in Parliament grew in courage, in love of liberty, and in willingness to risk their lives if necessary to keep those great Teutonic principles guaranteed by Magna Charta from being destroyed.

Now all of this long growth of liberty from the German forests up to England, and for ten centuries in England, is of the greatest importance to us who live in the United States; for the germs and roots of the political liberties which we enjoy, as we have already seen, are buried deep in the history of our ancestors in England and our still older ancestors in the German forests.

When the New World was discovered, three great nations stood on the western coast of Europe and launched their ships toward the west, — Spain, France and England. The one which most fully represented all of the best and greatest principles of education, religion, government, industry and social freedom worked out by the world up to that time, would in all probability win the race in the struggle for the New World.

As already said, one of these nations only had been able to plant, nourish and develop in its political life the idea that every man should have the right to rule himself. England, by working out township and "hundred" and county assemblies, and by developing that greatest agent of liberty of the last five hundred years — the Parliament, — had given herself many centuries

of schooling in self-government. This schooling had strengthened her people for the great undertakings in gaining wealth, culture, art, literature and free political life, which make England to-day as great as any nation on the earth. Hence when the English crossed the Atlantic in the seventeenth century and began to plant townships in New England, counties in Virginia, and legislatures in all of the colonies, she was sowing in the new soil ideas which had been ripening through many centuries in the old. And then later, when, at the time of our Revolutionary War, an arbitrary English king, George III, tried to stamp out this Teutonic love of self-government, it was the voice of Burke and Pitt in the English Parliament and of Samuel Adams and Otis and Patrick Henry in the legislative hall of the colonies and in the Stamp Act Congress (both the natural outgrowth of free Teutonic institutions) which did such great service in saving the principle of self-government for the whole English race—for England as well as America. Thus we see how old are the germs of the free institutions of our own country, and how impossible it would be for us to have them had it not been for our brave Teutonic-English ancestors who struggled to save and develop these liberties, hundreds of years before our country was discovered.

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HOW THE ART OF GREECE AND ROME WAS HANDED FORWARD TO WESTERN EUROPE THROUGH THE RENASCENCE MOVEMENT

1350-1550 A.D.

THE first part of the word *renascence* (re) means *again*; and the second part (nascence) means *to be born*. So the meaning of the whole word, *renascence*, is, to be born again, or to spring up into new life. You have no doubt often watched the leaves come out in the springtime after the trees looked dead and bare for a long time during the winter months. These are not the same leaves as those that were there the year before. With the warm sun and early showers of spring, fresh sap has run up the body of the tree, and new leaves have been born. The *renascence* was a period of time, extending through the fourteenth and fifteenth centuries, during which there was a new birth, of learning, in the minds of the European people. It was the European springtime which followed the Crusades, in which the old life of Greece and Rome blossomed out into great beauty, and gave a freer, richer life to the countries of western Europe, as we shall presently see.

You remember, in the study of the monastic life we saw that the monks copied a great deal, and that what they copied and recopied on those musty sheets of goat and

calf skin was handed down to the people of later ages. You remember, too, that in the monastery were schools for boys. This shows that some persons were interested somewhat in learning. But the monastery was about the only place where there was any great interest in learning in those early days, and even the monks were frequently not greatly interested in the old writings which they spent a lifetime in copying. They copied sometimes because they were required to do so, and often for the sake merely of having something to do. People outside the monastery knew nothing of books, perhaps ninety-nine out of every hundred would have been unable to read the language which they spoke, and not one common man in a thousand could read Latin, which was the language in which the books were written. The monks generally knew nothing of the learning or literature of the Greeks, because they could not understand the Greek language, just as you and I to-day do not understand the literature of the Chinese or the Arabians, until some one translates it for us, because we do not understand their language.

We learned also in the third and fourth grades that the Greeks and Romans wrote a great deal, and that some of the very best thoughts of to-day have been handed down to us from the pens of those old scholars. Some of the greatest poets, painters, sculptors and philosophers that ever lived were to be found among the ancient Greeks and Romans, such as Homer and Virgil, Plato, Socrates and Phidias.

The flame of this brilliant civilization slowly died down, both in Greece and Rome, before those countries fell, but when the Germans, with their ignorance and

spirit of conquest, went down and conquered Rome in the fifth century after Christ, it seemed that the flickering flame of culture would be wholly smothered out. But the monastery and the Mohammedan schools in Europe had kept sparks of it alive from 500 to 1400 A.D., and now in the fourteenth and fifteenth centuries it was to be fanned into a flame and to burst forth with a brighter light than ever. The stir that was set up in Europe by the Crusades resulted in a great increase in the activity of the minds of the people, and greatly broadened their knowledge. Colleges and schools began to rise, and men's minds began to long for greater freedom. They learned from visiting the universities of the Arabians that there were people in the world who were better educated than they, and had a hundredfold more of the comforts and luxuries of life. Stimulated by this, Europe began to shake off the torpor that had benumbed her mind, and to take on a more active life.

The greatest stir in this new thought first came about in Italy, partly because of the good position she held with regard to the commerce of the world; then like a river which gradually fills full of water to overflowing, the new stream of learning rose to such a height in Italy that, during the century in which Columbus lived, it flowed northward through the passes of the Alps and spread out over all western Europe.

This movement first began to show itself in the increased interest which men took in the literature of the Greeks and the Romans, and also in the study of nature. The men who were leaders in the movement were usually men of wealth and ease. They were thus

able to travel and search for books themselves, as well as to employ others to search for them.

An Italian by the name of Petrarch was an early leader of the renaissance. He lived from 1304 to 1374. He felt the beauty of nature about him and had an intense desire to possess the writings of the whole ancient world. He wanted a broader view of life and the world than one could get shut up in a cell. It is said that he was the first man to climb a mountain for the mere pleasure of the journey and the delight of the scene from the top. He was a most enthusiastic collector of manuscripts and books and wrote some poetry. His father, wishing him to be a lawyer, had him spend much time in the libraries of the lawyers. Here he learned Latin, in which the law-books were written, but he studied very little law. He read with delight the writings of the old Latin poets and scholars. One day his father found a stack of books under the bed, and when he found that his son had been reading literature instead of law, he threw the books into the fire. The boy was so hurt by the unkindness of his father that he began to cry. The father then snatched a volume of Cicero and a volume of Virgil from the flames and gave them back to the boy. He grew up to be a great scholar, and the interest which his Latin writings excited, his letters to friends and his enthusiastic studies caused other Italians to turn their attention to the ancient classics. By the ancient classics is meant the literature of the old Greeks and Romans. Petrarch influenced another great man of his time, Boccaccio, to study Greek and to become a writer. He became one of the greatest

writers of the Renaissance period, and like Petrarch greatly helped to spread among scholars a love for the great writings of Greece and Rome. Students of the fifteenth century followed in their steps and continued the collection of manuscripts. Some traveled to Constantinople, to read in the libraries and to learn Greek of the many excellent scholars who lived and taught there. Some founded libraries at home, and some lectured in universities. These men were called humanists, by which is meant persons who have great interest in all past human life of whatever country or age, but more especially of the Greek and Roman life.

Petrarch and Boccaccio lived much of the time in Florence, which was the center of this new movement in learning. Florence is a city in northern Italy, and at the beginning of the fifteenth century was the wealthiest city in Europe. There were twenty-three banks; many retail shops of silk and woolen goods; workshops for artists in marble, gold and precious stones; there were two hundred and seventy warehouses engaged in the woolen trade alone, and many other thriving industries. This immense commerce produced many rich families in Florence, who, when they became wealthy, began to build fine churches, public buildings, and costly palaces in which to live and worship. In imitation of the Greeks and Romans they wished to make these buildings and the gardens and yards about them luxurious and beautiful, so they began to employ sculptors and painters who could make beautiful statues for the buildings and paint beautiful pictures upon the walls and ceilings of the palaces and cathedrals. This led a great number of

men to turn their attention to the study of painting and sculpture. These artists naturally turned to the work of the old Greeks and Romans, and especially to the Greeks, to get their models, for, as we have learned, no people ever surpassed the Greeks as artists.

There lived in Florence at the beginning of the fifteenth century a very wealthy family known as the Medici family. They were bankers and carried on commerce with nearly all parts of the world. The members of this family were likewise great lovers of art. Thus their immense wealth and their artistic taste both together well fitted them for collecting manuscripts and specimens of art from all quarters of the earth. Wherever they found a rare manuscript or a fine piece of art, they had money with which to buy it. They built splendid palaces, fine libraries and gorgeous chapels. Lorenzo de' Medici, called Lorenzo the Magnificent, was greatly interested in art, and spent much time and money in collecting old manuscripts, pictures, statues and other relics, and in encouraging men to study art of all kinds. He lived about 1400 A.D., and many of those men who wished to study painting and sculpture went to his library. Some of the greatest painters that ever lived were first encouraged by him. Among these was Michael Angelo, who was as great a lover of the sculpture of Greece as Petrarch and Boccaccio were of the literature. Michael Angelo is regarded as the greatest sculptor of modern times.

Another man who lived about the time of Lorenzo and became intensely interested in collecting books and old relics was Niccolo de' Niccoli. He was the son of a merchant in Florence and inherited a modest

fortune. He gave up all business and devoted himself entirely to the collection of manuscripts and objects of art. He spent all he had in buying books and sometimes even went in debt for more. He came to have the best private library in Florence, having it is said eight hundred manuscripts, which was regarded a large library for that day. Many of these books were very rare, being in some cases the only copies existing in the world. Such copies were often worth vast sums of money. Niccoli also had a small collection of gems, statues, coins and pictures. He is said to have known more about manuscripts than any other man of his time. All the great men of his day wrote to him for information. He was much more generous with his library than most men of his time, being the first collector who permitted his manuscripts to be copied by others; and it is said that at his death there were two hundred of his copies loaned out. His house was always open and was a sort of free school for scholars and artists. At times there would be a dozen or so young men quietly reading in the library, while he would walk about the room, giving instruction or asking questions about what they read.

But Petrarch, Lorenzo and Niccoli were only three of the many men who spent much time and money in searching the world for manuscripts and relics of art. Men were hired to go in search of manuscripts, gems and specimens of ancient classical art, and there was no lack of men who were willing to go. These book-hunters and art-hunters ransacked the old monasteries from cellar to garret for the manuscripts of the monks. Some went to the temples of Greece, and others to the

museums of Constantinople. As the Crusading Knights spent the twelfth and thirteenth centuries in trying to rescue the tomb of the Savior from unholy hands, and were thrice blest if they returned with relics from Jerusalem, so these Knights of the New Learning spent the fourteenth and fifteenth centuries in bringing from their musty tombs the remains of the great geniuses of Greece and Rome. Every corner of Europe and the East was ransacked for manuscripts, and whatever was found was purchased and brought back to Italy. Some of the manuscripts were brown with age, so old, indeed, that the writing on them was very dim. But no abbey, or monastery, or library, or museum was so far away, and no manuscripts so moldy, that these enthusiastic scholars did not joyfully search them out and feel repaid if, in years of quest, they could show for their labors some old copy of Cicero, or some ancient copies of the Greek poets and philosophers, which opened anew to them the delights and culture of the classical world.

Now, since they were so earnest in finding old manuscripts, you will be interested to know what they did with them when found. Some copied them on fresh pieces of paper, or parchment, bound them into books, and put them into their private libraries, while others made copies of books to sell to those of wealth and to the universities. Some men came after a while to own large libraries,—not what would be called large libraries to-day, but large for that time. Every book was written with pen and ink, for in the first part of the Renaissance time nothing was yet known of printing.

Students from other countries, who had caught the enthusiasm started by Petrarch, longed to have libraries

of their own, so they came to the libraries of these Italian scholars and sometimes spent years in copying books. These copies they carried home with them. Think what labor and patience it cost a student in that day to get a valuable book, say Homer, or the Bible, as compared with the present time, when either may be had for fifty cents. So, at the beginning of this period of which we are studying, about 1400 A.D., could we have been in Italy, we might have seen men starting out in all directions from Florence, and from other centers of learning, generally on foot, to hunt for manuscripts and relics of art; others returning with a load of waxen tablets and musty sheets of parchment under their arms or strapped to their backs; others going empty handed toward Italy, to copy these manuscripts and carry them back home.

Thus, you see, the first work of the Renaissance was, in the main, to get together collections of ancient writings, and distribute them slowly to a few other scholars by means of copies made by hand.

But what was all this material worth if it could not be read? Most scholars in the early Renaissance period could read Latin, for the monasteries had taught Latin, and all books in western Europe were written in that language; but there were very few in western Europe at that time who could read Greek. How to read the Greek language, was the next question which they set about to answer. As already said, Petrarch induced Boccaccio to study Greek. This he did enthusiastically, but never became a good Greek scholar. Many others followed him, inspired by his example. One great difficulty was that they had no encyclopedias, dictionaries, or grammars as we have now, so you can imagine what a hard

task they had when they began to interpret the Greek poets, philosophers and historians. The task was both a hard and a long one, but step by step Greek scholars began to appear in the West. Some students, in their enthusiasm, went to Greece to learn the language there, just as we would have to do to-day if the Greeks were the only people in the world who understood Greek, and there were no books to help us in the study of that language. When the Turks took Constantinople, in 1453, many Greeks went to Italy and carried with them Greek grammars, dictionaries and manuscripts. Some of these men were hired to teach literature in the schools and universities of Italy, while some traveled about from town to town, giving lectures upon Plato, Aristotle, Herodotus, Homer and others. Thousands of people eagerly listened to these lectures and took notes upon what they heard. In this way learning and the passion for the old classical life were diffused throughout Italy.

All this study produced, in the fifteenth century, a number of great scholars, who became experts in using the learned languages. These scholars began to sift and classify and explain the great mass of material which they had collected. They found many mistakes which had been made in copying, especially in the Latin writings produced in the monasteries during the most ignorant times of the Middle Ages. Many of the old books had been copied and recopied several times, and each time they were recopied new mistakes had crept in. Some of the monks were very careful in their copying, while others were just as careless. This led the scholars to say, "We'll go back to the original

copy and find out just what the first writer actually said and thought about this or that thing." They thus began to compare the earliest manuscripts they could find with the later ones.

Thus they began to be critical and independent in their thought, and when this habit grew and spread it produced a great expansion and stir and independence in men's minds. The universities and lower schools, the church, the governments, science, art, literature,—everything began to feel that a new life was warming Europe and opening up new views, as truly as the sunshine opens the buds in the springtime. The old Greek thought was far freer and richer in many ways than the views which had been taught in the monastery during the Middle Ages. Some of these scholars began to study the governments under which they lived, and in some cases to criticise their tyranny and oppression. Others began to study nature, especially the stars and the motions of the earth, and to say that people had been taught wrong ideas about the universe. "The earth is round," they said, "instead of flat, and revolves around the sun instead of the sun revolving around it." "The sun, and not the earth, is the center of the universe." These are a few of the most important things they began to think and say, and to be much criticised for saying, for it took a long while to get most people to believe them. Growing out of this new idea of the shape and motion of the earth was the courageous and self-reliant trip of Columbus across the Atlantic, in which he discovered the New World.

These students of Greek and Roman literature likewise began to study Hebrew literature found in the

Bible, and to say, "Now here are certain traditions and ideas about religion that have been taught by religious teachers which we believe are not true. The teachers of the time have been studying copies of the Bible in which there were many mistakes. The only right method of gaining a true knowledge of Christianity is to go to the original sources of it." Thus in some cases they began to attack some of the teachings and practices of the church. Some of the monasteries had become hiding-places for immoral men, others had become places of idleness. Some of the monks and bishops had become corrupt and were not living simple, unselfish lives such as was the custom in the early Church. People were not allowed to worship freely in the way they thought best, as we can all do now, and they were required in many cases to pay a very high tax for the support of the Church. Those who were growing more independent began to criticise these practices quite fearlessly. One of the leaders, who made very witty and stinging criticisms, was an eminent scholar by the name of Erasmus. In his criticisms he did not spare kings, popes, or bishops, but spoke his mind very freely. About 1516 he made a Greek copy of the New Testament, and pointed out many errors in the Latin New Testament, which was the one used through the Middle Ages. Criticism of the traditions, doctrines and practices of the members of the Church, like these we have just spoken about, finally led some members of the Church to leave it and establish another branch of the Christian Church, called the Protestant, meaning by Protestant that they protested against the ideas and practices we have just been speaking about.

Thus far in our study of the Renaissance, we have seen that the libraries in Italy became beehives for scholars and artists, and that there grew up there many men who were skillful in the use of both the Greek and the Latin languages, and that many other persons were no less skilled in using the brush and the chisel. If we could have visited the palaces of one of those wealthy merchants, say Lorenzo the Magnificent, in the fifteenth century, we would have seen, in addition to the library, statues of marble in the splendid halls, the rarest paintings on the walls, carved furniture and the richest tapestries ornamenting the rooms; and the tables laden with rare porcelains, glassware and gold and silver plate.

How different from all this was the home of the plain, sturdy Teuton, who lived all his years on a little farm in some quiet valley or in a little hut on the mountain side. For a long time the happier, brighter life which the Renaissance was bringing to Europe did not touch his life. He had no books, no pictures, no statues to ornament his home, and in most cases only the chairs and furniture which he had rudely worked out by hand. How was he ever to get into touch with this new-blossoming life? How could the new learning which was coming to the palaces of the wealthy and well-born be given forth so that the cottages of the common people would become happier because the newer and freer thought had entered them. Just at the time when this new life was budding and many people were beginning to thirst for new knowledge, a means was invented for multiplying, cheapening and spreading it, so that everybody — rich and poor alike — might share in its uplifting influence.

About 1450 the printing press was invented, and this machine finally came to be the greatest means in modern times for spreading the new learning over the entire world. We learned in the early grades how the Egyptians wrote on stone and papyrus, the Babylonians on bricks, the Greeks and Romans on wax tablets and parchment, and the monks of the Middle Ages on parchment, or vellum. During the Crusades the Europeans learned from the Arabians how to make paper, so that, at the time the printing press came into use, paper was becoming plentiful. Paper soon became much cheaper than parchment, and by this means the poor as well as the rich came to have cheap writing-material. Not only this, but cheaper paper greatly encouraged printing, and with the printing press, when it was perfected, a thousand books could be made in the time which it had taken to make one when all the work was done by hand.

But we must not think that the printing press sprang into existence all at once. Like the steamboat, the telegraph, and all great inventions, it had its infancy, and it took many years for it to grow into the perfect and complex machine that it is to-day. If you would take a wooden block and with penknife carve your name upon it so that the letters would be raised, then smear ink over the letters and stamp your name upon a piece of paper, you would see what the printing press was like in its very beginnings.

The first printers had presses made entirely of wood, and as a rule printed but one page at a time. The wooden board into which the type were set, was fastened to the end of a wooden screw, which worked in a

hole in the frame very much like the large screw works in a cider press. The sheets of paper upon which the printing was done were placed upon a flat, level surface underneath the board that held the type. Ink was then smeared over the type, after which the type was pressed down upon the paper by turning the screw in which was fastened a wooden handle. There were generally two men to one press, one who daubed two big soft balls, soaked with ink, over all the type, and another who placed the paper in place and turned the screw. We can easily see that when they had the type set for printing a page, they could print many pages in the same time that it took them to write a single one with pen and ink.

But the printing press was a long time in growing to a stage where it was of much use. It required careful and skillful workmen to prepare the type; and it was many years before men were able to make type smooth enough so that when they were set and ready for printing they would press down upon the paper alike. If one letter was a little longer than the others, a blot was sure to be made in printing. It was also quite a long time before an ink was invented that would work satisfactorily in printing. The chemistry which the Crusaders learned from the Arabs finally helped them to a successful ink.

When a machine that would print well was finally perfected, a whole book could be printed more quickly than a single page could be written by hand, and it was not long until printed copies of the old parchments, of the tablets, of the Bible, and criticisms upon these by great scholars, were scattered over all Europe. We

can scarcely realize what a change this must have made; but suppose there were no books in our state except at the state capital and a few of the other large cities, and that if we wanted a copy, say of Robinson Crusoe, or the Bible, we should have to go to one of these towns and read it, or sit down with pen and ink and copy it, do you suppose that many people would have books? Certainly not. But with the invention of printing, things were greatly changed. The printing press meant that everybody could have books, and when everybody came to have them they began to want to learn how to read them. Thus universities were increased, and finally people in the most advanced countries began to build schoolhouses, where the children of all classes could go and learn to read. In fact the very schoolhouses in which we ourselves are studying, and the things we study in them, came to us largely through the Renaissance and the printing press.

Thus it came about that this culture and learning of which we have been speaking was no longer confined to a few universities and a few wealthy men, but began to be given out to all classes. This meant greater liberty of thought and speech and *more abundant life for all*. It meant a stronger national life for those nations which could take it up, for learning and culture are a strength and safeguard to the life of a people in even a truer sense than forts and armies are. An ignorant nation is likely to be a weak nation.

There was another thing which came into use in the middle of the fourteenth century, which did very much toward freeing the common people and preparing them to take advantage of the new thought and life of the

Renascence. This was gunpowder, which had been introduced into Europe from the East by the Crusaders. The use of gunpowder in firearms made it possible for the common people to fight on an equality with the nobility, since a peasant could handle a gun as well as a lord. Before gunpowder was used the great barons, being better armed, could, if they chose, go out among their neighbors, steal or plunder what they wanted, return and shut themselves in their strongly fortified castles, where they would be safe from all attacks. Men often tried to make machines with which to batter down the walls of the castle, but it required a great amount of work to make them, and when made they were very uncertain. When gunpowder came into use the peasants could stand off at a distance, and with cannon easily knock down the walls of the stately castle. The castle down, the peasant with a gun was able to defend himself from the lord and to demand greater justice from him.

Gunpowder also aided in producing in the lower and middle classes a number of people who had leisure, and who therefore could have time for studying the new literature and art which the Renascence was producing. Before gunpowder was invented, during the feudal times, every man had to hold himself in readiness to go to war whenever his lord or king called upon him. When artillery came into use, it was found that a small army with firearms could accomplish as much as all the people formerly could with bows and arrows, especially if the small army were well drilled. Thus it came about that, instead of compelling every man to hold himself in readiness, each nation created a standing

army, — that is, an army which was paid by the nation and was always kept in readiness for war. The standing army was also partly brought about by the fact that many men could not afford to buy guns when gunpowder came into use. Thus many of the common people were set free to look after their affairs at home and to accumulate wealth. Wealth led to leisure, and this in turn gradually gave an opportunity for many in all classes to take up the new learning, to build more comfortable homes, and to surround themselves with the beautiful and refining influences of ancient Greece and Rome, now spreading all over Europe by means of that greatest invention, perhaps, ever made by man, — the printing press.

Thus you see how, in the two hundred years from 1350 to 1550 A.D., the Teuton of southern Europe came fully to appreciate the rich inheritance left him by Greece and Rome; and having come to appreciate it, carried it forward from southern into northern and western Europe, and by means of university, printing press, book and, finally, newspaper, gave it out to the poor as well as to the rich. From this time forward, a nation, to be strong itself and to produce strong men able to compete with others, must give free development to these great agents of freedom. The nation which does this will have a continual re-birth (Renaissance) by the new life which flows into it; the nation that closes up these currents which bring new life will sicken, weaken and die.

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HOW THE REFORMATION CAME ABOUT, AND HOW IT INFLUENCED HISTORY IN EUROPE AND AMERICA

1550-1650 A.D.

THE word Reformation comes from two Latin words, "formare," meaning to form, and "re," again. Thus the word means to form again. Now we wish to see what was formed again, or made over, and where it was done, and when.

You have already seen how the Renaissance woke up southern Europe from her slumber, and set the scholars hunting up old books and writing new ones; and how, before the Renaissance, the Crusades brought new life to commerce, and made Europe and Asia join hands by means of great trade routes which extended from one end of the Mediterranean to the other. Now, just as broader ideas were coming to the minds of men in trade and learning, so also were many persons getting finer and fresher ideas about religion; and these new ideas led to new life in the Christian Church, or Catholic Church, as it was then called, since its ideal was to spread Christianity over the entire world.

The period when the idea of reforming the Church took hold of the people so deeply that they talked and struggled for it more than for any other one thing was the sixteenth century; that is, the century just following the discovery of America. But we must keep our minds

free from thinking that the Reformation sprang up all at once, as a mushroom springs up, so to speak, during the night. Instead of this, everything which helped to open the minds of people to new thought for four or five centuries before the sixteenth was a step which led, either directly or indirectly, to the Reformation. Let us very briefly review these steps and see how they lead to this one common point.

First, during the twelfth and thirteenth centuries came the Crusades; and these two hundred years of travel between Europe and Asia wonderfully opened the eyes and minds of the travelers, as travel generally does; then came, as a result of acquaintance with the lands around the Mediterranean, a passionate love for the old literature — especially for Greek and Latin literature; this began in the fourteenth century, and no manuscript was too musty, or dim, or too hard to read, to keep the scholars from cleaning the dust off of it and reading it; thus the springs of Greek and Roman thought began to flow again and refresh the minds of western Europe; then, right in the middle of the Renaissance movement (1453), the barbaric Turks, in moving westward from Asia, conquered Constantinople, which had been for a thousand years the storehouse of much of the old Greek writing. This drove the scholars westward, but as they went they carried with them their precious manuscripts as a miser would his gold; thus was Europe further enriched by what the old times had to teach, and thousands of scholars began to study the history, the literature, the philosophy and the art of old Greece and Rome; then, as we have already seen, printing was invented about 1445, which opened the doors to

a higher and finer life to common people, as the universities had opened new realms of thought to the well-born. Then came the difficulty about paper, for the materials out of which paper was made, and especially parchment, had grown so scarce and costly that the price of books was as high as ever; but with the invention of linen paper, about 1300, and the immediate growth thereafter of the paper-making trade, the cost of books was greatly reduced, which made it possible for more people to have them.

You might think now that with the printing press and cheap paper secured, all the people would have books and be able to read and study them. But you must remember that the books were written mostly in Greek and Latin, and that not many at this time could read Latin, while very few indeed could read Greek. To overcome this difficulty, learned scholars who could read these languages gathered at the great university centers which had grown up in Europe mainly during the fourteenth and fifteenth centuries, and began to teach the Greek and Latin languages and literature to the scholars who could come to them. So, notwithstanding the fact that the great mass of the people could not read the ancient classics, and only a few, comparatively, could go to the universities, yet what was discussed there was more fully and freely discussed than it had been in the monastic schools, and as these new ideas slowly trickled down among the people, the great mass gradually came to know and think about them, and catch glimpses of a freer life.

It was the custom too, in that day, for the scholars to pass from one university to another, spending say a

year or so in Oxford in England, then another in Paris or Orleans in France, thence on to Prague or Heidelberg in Germany, and then on to Padua or some other great university in Italy. In this way the new thought which was taught at any one university would soon be scattered more or less all over Europe.

Some of the earliest scholars who attended several of the great universities lived in England. They studied first at Oxford and then went to Italy, where the opportunity was especially good for learning Greek and Latin. John Colet was one of these scholars. He was the son of a lord mayor of London and inherited a fortune from his father; but after studying much in Italy, he returned to England and spent his life and fortune in trying to give his country a simple Christianity based on the Golden Rule, and also a better opportunity for the common people to educate themselves. He established a school in London for boys, taught it himself, and even wrote the text-books which the children studied.

Thomas More was another great scholar of the time. He especially helped on the movement toward freer thought by writing a book, "Utopia," in which he described the manners and customs of an ideal country: in this country the people should elect their own officers, make their own laws, carry on very little war, all be able to read and write, and all be well off instead of having the wealth in the hands of kings, princes and lords, as was the case to a great extent in all European countries at that time.

Still another very learned scholar was Erasmus, whom we learned something about when studying the

Renascence. He was an orphan and poor. In youth he had been placed in a monastery by his guardians, but when he came of age he left the monastery, and by giving lessons to private pupils gained the means to secure an excellent education at the University of Paris; then he went to Oxford and became a fellow-pupil of Colet and More, possessing with them a passionate love for Greek, Latin and the literature of the Romans and Greeks. But he, like others, was not satisfied till he had traveled to Italy and studied under the great teachers who taught there. While he was in Italy he was near Rome, — the very head of the Church, — and observed how worldly many of its officers had become, the way they mixed themselves up with political matters, and gave their time to striving for power, pleasure and money. A man as learned as Erasmus was sure to hate such trifling with religious matters as he saw in many of the clergy, and as he rode back through Europe from Italy toward England on horseback, he devised a plan for rebuking them for their trifling and vice. When he came to his old friend, Thomas More, in London, he stopped for a time before going on to Cambridge University, where he was to teach Greek. In More's house he wrote a book, "The Praise of Folly," in which he very wittily ridiculed teachers and preachers who knew but little but pretended to know everything. He described monks as shut out of heaven because they had grown to be trifling and lazy; and he even criticised the Pope, Julius II, by saying that instead of "leaving all" as St. Peter did, he was trying by war and conquest to add continually to St. Peter's possessions. This book, which was, perhaps, sometimes

too severe in what it said about both monks and popes, was printed and sold broadcast, and many people opened their eyes to the weak spots Erasmus pointed out, and began to laugh at the follies which he held up to ridicule.

Then Erasmus went on to Cambridge University, and for years taught and studied Greek, till he wrote a book which did more than any other one thing to give new and fresh thought to his time. This was the New Testament, containing in two columns, side by side, the original Greek and a new Latin translation of his own. He was thus able to place before the people a picture of the daily life of Christ and His Apostles in all the freshness of the original language. This book was much studied at the universities, and presently it was translated into the language of the common people, and thus they came to have a Bible which they could read as well as the clergy. "I wish," Erasmus said, in his preface to his New Testament, "that even the weakest woman should read the Gospels — should read the Epistles of Paul; and I wish they were translated into all languages, so that they might be read and understood not only by Scots and Irishmen, but also by Turks and Saracens. I long that the husbandman should sing portions of them to himself as he follows the plow; that the weaver should hum them to the tune of his shuttle; that the traveler should beguile with their stories the tedium of his journey."

Thus you see, by travel, books, printing, cheap paper, and universities where thousands of young, ambitious scholars gathered for discussion and study, Europe was being sown with germs of new thought. Old things in philosophy, literature, government and religion

were no longer believed by the most thoughtful simply because they were old; many were examining the old theories of religion, government and education, and wishing to push forward to newer truths and broader views.

But just as the Bible speaks of the sower who sowed seed on different kinds of soil, some producing abundant harvest and others none at all, so the seeds of new thought scattered over Europe in the first part of the sixteenth century, and especially new thought on religion, sprang up in some countries rapidly and in others, it was choked out.

Let us now see how it grew in different places.

There was one country where the soil was in many ways just ready to receive the seed of independent thought. This was Germany. Perhaps if you could have seen the people in that country, you would have wondered how this could be. The Germans who lived in the cities were well off and had many comforts and privileges. The peasants on the farms, however, were generally downtrodden and half-fed, to say nothing of comforts and rights. The central government was very weak, Germany being still cut up by the feudal possessions of numerous lords. Thus the peasants had no one to appeal to when they were oppressed. They were obliged to work for the lords without pay except the miserable living which they obtained from the land. At the end of the year the feudal lord took the best of the crops and cattle; the Church a tithe of all they produced, that is, a tenth of the grain, every tenth calf, pig, chicken, egg, etc. Being naturally a vigorous, healthy race of people, living in a bracing climate, and, as we saw in the Fifth-Grade work, natu-

rally disposed to free life, the Germans grew tired of being oppressed, and were ready for the new ideas that were now being spread abroad. It is but natural, then, that the greatest reformer of all this time should come from the people who were great lovers of freedom, and who, though they had been crushed by a thousand years, of Feudalism, still had in mind ideas of personal liberty which if they could have a leader would burst forth with great power.

This great leader of the time in religious matters was Martin Luther. His great-grandfather and grandfather were Saxon peasants. His father was a miner. Thus he sprang from the common people and his early life was spent amid very lowly conditions.

He was nine years old when Columbus set sail across the Atlantic, being fifteen years younger than Erasmus. His early home training was very severe, and his school life while a boy was stern and hard. Although not a bad boy, he was often whipped at school.

His first home was at Eisleben, a mining town in Saxony, but his parents afterward moved to Magdeburg, a town about seventy-five miles southwest of Berlin, and Luther attended school there. After staying a year at Magdeburg, he went to Eisenach, another neighboring town, to study. Here he studied reading, writing, arithmetic and music. His parents being poor, it became necessary for Luther to make his own way at school. He partly did this by singing on the streets. His beautiful tenor voice and polite manners made warm friends for him; and making his own way only taught him that self-reliance which served him so well in his great battles in after life.

He did so well in his studies that his father determined to make him a lawyer, and by great economy sent him to Erfurt University, one of the old universities in central Germany. Here he studied philosophy, Greek and Latin, and became one of the best students there.

Some time before graduating, a trifling thing happened which changed the whole course of his life. One day he found a Latin Bible while looking through some of the university books. It was the first Bible he had ever seen, and with the greatest delight he read the pages again and again. He was surprised to find how much there was in it; for in the religious services which he had gone through with from childhood in the monastery he had heard only the meager quotations of the monks. To get the whole Bible and read the chapters and books through in connection, was to him like reading a wholly new book. He began to think about what he read, and a new world of religious life slowly dawned upon him.

Luther, as I have already said, was reared among peasant people, who were superstitious; and he therefore naturally inherited some superstitious ideas himself, some of which clung to him to the end of life. When he was twenty-three years old, in fulfillment, some say, of a vow made during a dreadful thunderstorm, when he thought his life was near an end, he gave up his law studies and entered a monastery at Erfurt. Here he obeyed most faithfully the rules of the monastery, fasting and praying much, and sometimes shutting himself up in his cell for days; once he was found senseless on the floor of his cell, so greatly had he been stirred up by his religious thoughts and practices. But all of these things .

did not bring him peace of mind. When he was twenty-five years old he was called as a preacher and teacher of the Bible to Wittenberg, a new university in northern Germany. He was still greatly troubled by religious thoughts, and very rigidly practiced fasts, penances and ceremonies of the Church, but without getting quiet of mind. Finally, while explaining the Epistle of St. Paul to the students of the university, new light came to him in a passage which gave him great peace. It was this: "The just shall live by faith." It meant to him that forgiveness of sins was not to be obtained by ceremonies, penances and fasts, but would be given freely by Christ to all who had faith in Him, and lived daily as Christ lived. He thought if one were truly sorry for sin, he would be pardoned then and there by God; and that, therefore, outward fasts, penances and confessions were not so important as some officers of the Church were claiming. Full of this new thought, and with his heart full of new hope for the Church, Luther set out for Rome in 1510, when he was twenty-seven years old, on an errand for his monastery. While there he found, just as Erasmus had, many religious practices which gave his high ideals a great shock. The rites and ceremonies which were being performed in the churches by worldly men, and the pleasure, idleness and ease of many in the Church, made Luther's hot nature burn with anger; and he left Rome to return home, feeling that he must and would go to the Church and peasants in the Fatherland and preach to them a higher and finer life.

Now it would be very far from the truth if you should think that all officers and members of the Church were,

at this time, lovers of wealth and pleasure, and cared nothing for the simple religion of love for one another and love to God, which was taught by Christ and His Apostles. There had been in every age of the Church before this time many noble popes, thousands of capable bishops, and legions of saintly monks and nuns. Thus from about 400 to 1100 A.D. the rude Teutonic children were taught the lessons of kindness, gentleness and brotherhood by monk and nun; great popes, such for example as Gregory VII (1015-1085), loved right and hated wrong so intensely, and gave their great powers so completely to reforming the abuses of their times, and to keeping high-minded men as leaders and preachers in the Church, that not only their own time, but all aftertime, has felt the benefit of their noble influence. St. Francis of Assisi (1182-1226) was so gentle in life and word, and so pure in soul, that when the Church became careless in his day, millions forsook their wayward leaders and leaped to follow in the footsteps of this beautiful-souled Saint. But by the time of the sixteenth century the membership of the Church had grown to be less pure than at some other times; and even such great scholars as More, Colet and Erasmus criticised both kings and popes, when they saw how the common people were oppressed and deceived.

After Luther returned home he continued for several years in his duties in the university, teaching, and working for the reform of the Church by preaching in the towns around Wittenberg, but never dreaming of leaving it. Finally, in 1517, Tetzel, a Dominican monk and seller of indulgences, appeared in the neighborhood of Wittenberg. The Pope, Leo X, was very desirous of

obtaining money to complete St. Peter's, a very large and beautiful church in Rome; and in order to get this money "he offered to grant indulgences, or pardons, at a certain price to those who would contribute money to the building of St. Peter's." Thus there came to be at this time agents who were traveling from place to place selling pardon-certificates, or "indulgences."

Many of the most intelligent people in the Church opposed what Tetzal was doing, but others, especially the more ignorant, and those greatly desiring money, said pardon for sins might be obtained in this way. When Tetzal appeared near Wittenberg, Luther was greatly stirred.

As we have seen, Luther was one of the common people; and as he loved and sympathized with them, he did not like to see them imposed upon. Besides, he knew that the sale of indulgences, as then carried on, instead of making true Christians, encouraged false and formal worship. For this reason he determined to put a stop "to selling pardons for sin," as he called it. If Luther had lived in our time, he might have written an article on the evils of selling pardons and had it printed in the newspapers. But there were no newspapers at that time; so he wrote ninety-five statements against the sale of indulgences, and on the day before the festival of All Saints, when the relics of the Church were shown and all the country people flocked into town, he nailed them to the door of "All Saints Chapel" in Wittenberg, where everybody could read them. Notwithstanding the lack of newspapers, all Europe, and especially the people of northern Germany, soon heard of this and became much excited over it; for, to speak

so boldly about what was being done by the head of the Church was not common. Soon Luther was challenged to a discussion with Eck, an old fellow-student, and one who supported Tetzel and others in selling the "pardon certificates." This was held at Leipsic, about twenty-five miles south of Wittenberg.

The discussion was held in the open air, on a platform, in order to accommodate the crowd. Luther was very fearless in his discussion. He said that he thought God was the author of good, and not the Church; that the Pope had no power to forgive sins, that God only could do so; and that the sale of indulgences was corrupting the Church and the people and should be stopped.

If these had been simply Luther's views and nobody had paid any attention to them, the Pope would have cared very little for them; but as discussions went on, and pamphlets were published by the printing press and eagerly read, many people came to think as Luther did. Soon Leo X became alarmed at the spread of the new thought, and in 1520 sent a written statement to Frederick of Saxony (the ruler of the country in which Luther lived), saying that Luther was preaching false religious doctrines, that he was therefore a heretic. The Pope then wrote a statement ordering Frederick to give Luther up, so that he might be taken to Rome and tried for heresy. This was called a Papal Bull.

What will Frederick do with Luther, and what will Luther do with the Bull?

Frederick had the interests of his people much at heart; and as he believed that Luther was largely right on the main points, he would not give him up.

As to the Bull, when it arrived in Wittenberg, in December, 1520, Luther was teaching in the university there. He formed a solemn procession of his fellow-professors and the students of the university, marched through the principal street of the city, through the gate leading out of the walls to a market place, and there amid cheers burned the Bull and some Roman law-books. He burnt the Bull to declare his individual right to whatever religion he thought best. He burnt the Roman law-books to declare that Germany was from that time to be ruled by the law of the land and not by the law of Rome. Luther said that if there had been a mountain at Wittenberg he would have lit his bonfire at the top, and let the whole world see the Pope's Bull ablaze in its flames.

Luther, in his earnestness and hot temper, said harsh things, and especially attacked persons in the Church in language which was not always respectful and just, and which his best friends regretted ; but such defiance and boldness as he showed could not help but attract the thought of all Europe to what he said and did, and especially did his name and fame increase rapidly in Germany.

While this was going on, those who opposed Luther were busy thinking what should be the next step taken to crush his ideas. Germany at this time was loosely ruled over by an Emperor, and a body of men somewhat similar to our United States Congress, called a Diet. This Diet, about two hundred in number, was composed of representatives of the nobles, the highest German officials of the Church, and of representatives of the greatest German cities. The Diet met annually at different cities to hold

their meetings and the emperor presided. Charles V, a very powerful ruler, was at this time emperor, and he decided to call Luther before the Diet of Worms (so-called because it met at Worms, in southern Germany) and have him admit that what he had said was heresy and wrong.

This meeting was called in 1521, and the emperor of Germany sent orders to Luther to appear before it and answer for his writings. The journey from Luther's home at Wittenberg to Worms was about two hundred and fifty miles. In the dress of a monk, and amid the tears of his friends, many of whom did not expect him to return alive, he with three companions and a herald, who rode ahead with a trumpet, started in a covered farm-wagon on a fourteen days' journey to Worms. Throughout the trip throngs of people followed him, and although he was ill during a part of the time, he is said to have preached with such eloquence as moved many of his hearers to tears. Those who flocked to the towns to hear him were the peasant people of Germany, who in their downtrodden condition felt the warm heart of their great leader as the "plain people" in our own country forty years ago felt the leadership and sympathy of our great common man — Lincoln.

On arriving in Worms, Luther was summoned before the Diet. There were about two hundred members of the Diet present, and in addition, five thousand spectators who had gathered in and around the hall. The emperor himself presided. Luther's books were piled up on a table before him, and he was asked to admit that they were heretical, and to retract what was said in them. Luther's enemies expected him to reply in a rage, but his conduct was modest. He frankly admitted

that he wrote the books, and asked the Diet to give him until the next day to say whether he would retract what was in them. That night he wrote to a friend, "With Christ's help I will never retract one tittle." At four o'clock the next day the officers came to bring him before the Diet again. The streets were full of people, and spectators climbed to the tops of the houses to see him as he was led through passages and private ways to escape the crowd. As he walked up the crowded hall some said an encouraging word or shook his hand, and a sympathizing prince said to him, "Little monk, you have a great work before you!" Then he took his place at the table, where his books were piled. Around him were princes, nobles and kings. The great representatives of the Church were there. The emperor of Germany, Charles V, the most powerful ruler then in Europe, was there to preside. It was as if all royal and ecclesiastical Europe were there, looking scornfully upon this peasant preacher who dared to say that religion should be chiefly a matter between the individual and God rather than outward forms and symbols of worship, and that one's conscience should be free in choosing whatever religion he thought best.

Then Luther stood up and heard the one question which Europe had gathered there to ask, "Martin Luther, do you retract those books or not?" Then came the answer: "Before I can retract I must be convinced either by the testimony of the Scriptures or clear arguments that I am wrong. . . . I am bound by the Scriptures which I have quoted; my conscience is submissive to the word of God; therefore I may not, and

will not recant, because *to act against conscience is unholy and unsafe*. So help me God! Amen."

Several other efforts were made in the next day or so to have him retract, but all in vain. He stood bravely and fought the battle for that free thought which so many of his nation were hungering for. And he fought it not only for his own people, but for all Christendom, of whatever creed, for the discussion which he brought about on such great questions as the nature of sin, repentance, forgiveness, faith, prayer, and what is required to live truly as Christ lived while on earth, has influenced the thought of the last four hundred years perhaps more than any other one thing occurring in that time.

The emperor now ordered him to leave Worms and return home. The hero now of the German people, he set out again for home, but his friends, fearing that he might be seized by his enemies and put to death, secretly carried him off to the castle of the Wartburg in Thuringia, where he remained in the disguise of a gentleman for a time, letting his beard grow, wearing a sword at his side, dressing like a knight, and being known to all except intimate friends as Junker George. But all this time he was watching the growth of thought among his countrymen and preparing the greatest gift he ever gave to the German people. This was the Bible, which he translated with great care from the Latin into such pure German that the Germans still to-day, three centuries and a half after Luther, speak and write it just as Luther wrote it in his Bible and hymns.

After this, and by means of the printing press, all the people of his country could have a Bible in their own language. Luther's translation was intended to be

simple and to reproduce the tone and spirit of the original texts. He said he wished "the Bible to be understood by the mother in the house, by the children in the streets and by the common man in the market." It was completed in 1522, and became at once the household book throughout northern Germany.

Now came another effort to destroy the influence of Luther; after Luther would not retract at Worms what he had written, the Pope asked Charles V (who, you remember, was king of Spain and emperor of Germany) to order all Luther's books burnt. So Charles sent a letter, or Edict, as it was called, to all parts of his empire, ordering this done. In some places they were, but the people burnt Charles's Edict in more places than they did Luther's books. And so the Reformation of the Church rapidly grew in Germany.

We will not follow Luther year by year through the remainder of his life. He continued writing books as long as he lived, writing in all more than a hundred. He labored most diligently to increase learning and spread it out among the people. He constantly and eloquently advocated free thought and free speech, but he did not always practice his principles toward others, as fully as he advocated them. He was sometimes ruled by superstition, and thought that persons could, at times, see devils and be possessed by them. Toward those who differed from him in opinion he often used harsh, violent, coarse and even shocking language. But with all his many faults, it can truthfully be said that as he gained greater knowledge he became more just and gentle toward his fellow-men. As his horizon of thought widened he more frankly and frequently con-

fessed his errors ; and when he was taunted with being inconsistent (and in fact he frequently was so) he said : " I thought so once ; I was wrong. I think so no more. I appeal from Luther in ignorance to Luther well informed," — and this is not a bad habit to follow for one who is earnestly seeking the truth.

Luther believed that monks should marry ; that by having homes and families of their own they would be better men. He therefore married and reared a family, being kind, amiable and cheerful in his own family circle, and, amid the most heated discussions and conflicts, which often called him from home, wrote the most tender letters to " Kate," as he called his wife, and to " little Johnny," as he affectionately called their son.

He died in 1546, in his sixty-third year. By advocating and practicing to a degree the principle that one should have the right of free worship, and by starting all Christendom to practicing this principle, so that it now follows it much more wisely than it did then, Luther became the greatest man of his nation, the greatest of his time, and one of the greatest men of any nation and of any time.

During the quarter of a century between the Diet of Worms and Luther's death there was very earnest discussion of religion in Germany. As I have already told you, Germany was divided into many little feudal states, at the head of each being a prince. Some of these princes sided with Luther and others with the Pope, so Germany finally came to be divided into two great opposing camps on the subject of religion. Those who sided with Luther went on rapidly in the work of reform. Monasteries were reformed or torn down and

the money used for education, for supporting the preaching of the Gospel, or for the poor. Monks and nuns were allowed to marry; religious services were generally carried on in German rather than Latin. The children were taught in the common schools, and Luther's German Bible and German hymns came into general use. It thus came about that centers of new thought in education, in government and religion sprang up in almost the whole of northern Germany — that part which was most Teutonic and had been least influenced by Rome — and laid the foundation for the sturdy, independent people who have made Germany in our day one of the greatest nations in the world.

During the sixteenth century other European countries were also stirred with these same questions of reform. In Spain reformers arose who translated the Bible into Spanish for the common people, and strove for free religious thought.

But so much were the Spanish king and the leading authorities in the Church opposed to all this, that they appointed a body of men to inquire carefully into every person's religious opinions; and if they were not such as the Church wished them to have and they would not retract, they were either tortured or burnt. Inquiring into the religious opinions of people, and punishing those who did not believe and practice what the Church wished, was what is called the Inquisition. The story of the treatment of reformers in Spain is more cruel than that in any other country. And so perfectly did the Inquisition do its work in that country that it plucked up all roots of the new thought which were springing up there. And just as Germany has grown wealthier and stronger by

continually taking up new thought during the past four hundred years, Spain has grown weaker and poorer by crushing all new thought out of her country.

In France, at this time, as in Spain, there was one powerful ruler at the head of the government, who ruled his people practically without consulting them at all. This ruler, in the time of Luther, was much opposed to the thought of the reformers, or Protestants, as they were now generally called. But notwithstanding this, a reformer who has had almost as great an influence on the world as Luther was born in France at this time and educated in her great universities of Paris and Orleans. This was John Calvin. He was twenty-five years younger than Luther. He was born in 1509. By the time he became of age, he was considered a heretic by the Church, and as heretics were burnt in France at that time he left home to travel in Germany and Italy. While he was still a young man he settled in Geneva, Switzerland, and became a powerful advocate of the new doctrines there. He thought that every congregation should have the right to choose its own preacher, just as the Baptists, Presbyterians, Congregationalists, for example, do nowadays. He thought that the preacher and congregation had the right to make people go to church, go to school, give up swearing, dancing, playing at dice, etc. He ruled after this manner in Geneva the greater part of his life, strongly advocating religious freedom, and, like Luther, writing many books upon it; but also, like Luther, sometimes failing to practice it (for he had one man, Servetus, burned with his books hung to his girdle, for an honest difference of opinion from him on religious matters).

But notwithstanding his faults, he was a man of great ability, and his better ideas were caught up in France by reformers who called themselves Huguenots, and at first they grew very rapidly. During the sixteenth and the first of the seventeenth centuries the Huguenots came to be, so far as industry, education and moral character were concerned, the foremost people of the French nation. But as I have already told you, the French rulers were opposed to the Huguenots. One ruler in 1572 had twenty thousand—some say one hundred thousand—massacred in one fatal night. Finally, in 1685, after much bloody struggle between Huguenots and Catholics, Louis XIV had all the Huguenots banished from France. France thus cut off her right arm, so to speak, for in banishing the Huguenots she banished industry, free thought, and manly independence. Some of the Huguenots went to England; others came to the American colonies, and were the forefathers of men like John Jay, Henry Laurens who did so much for liberty in the early history of our nation, and Peter Faneuil who built “the cradle of American liberty,” as Faneuil Hall, in Boston, has been called. Thus, you see, when the Huguenots were not allowed to enjoy freedom in the Old World, they came to the New and struggled all the more bravely to establish liberty in America.

Holland and Denmark, as you will see by the map, lie just north of Germany, and Sweden is not so very far away. In all these countries the lamp of the new truth was lit by the reformers in the sixteenth century, and all rapidly developed independent Protestant churches of their own. Especially did little Holland

become a home to which the oppressed of all nations could flee and enjoy the fullest degree of religious liberty. You remember the Pilgrim Fathers, who braved the seas to plant the spirit of the Reformation in New England, went from England to Holland when they were no longer allowed to worship freely in their native land.

Let us now notice very briefly how the new ideas of religious reform grew in England.

England was in one way like, and in another way very different at this time from Germany. She was like, in being occupied by freedom-loving Teutons, who were always jealously guarding their liberties; she was unlike in having a single king instead of petty princes who ruled over the entire country. Now the King of England could not rule just as he pleased, but had to *ask the people* through their representatives in Parliament what they wanted done. The king ruling in England while Luther was preaching and working so earnestly in Germany was Henry VIII (1509-1547).

Henry VIII at first did all he could to help the Pope destroy Luther's ideas, but something occurred to make him change his mind. He had married his brother's widow, Catherine, the daughter of Ferdinand and Isabella of Spain. Catherine was older than he and in poor health, and, besides, he had fallen in love with a young and handsome woman named Anne Boleyn. Henry asked the Pope to grant him a divorce from Catherine, saying that he thought it wrong for one to marry his brother's widow, as the Bible forbids this in the eighteenth chapter of Leviticus. But the Pope very properly refused to grant the divorce. At that time one could not get a divorce from courts as is done

sometimes now. The only possible way was to get it from the Church. What was Henry VIII to do?

He conceived the plan of leaving the Catholic Church entirely, of setting up a new Church in England where the spirit of religious freedom had already grown considerably, and of getting Parliament to declare him the head of it. If this were done, he knew he could secure the divorce through Parliament without consulting the Pope. This was accomplished in a few years, and Parliament declared Henry VIII "Supreme Head of the Church of England." This is generally said to be the beginning of the Episcopal Church, or Church of England, and from this sprang the Church in America known as the Protestant Episcopal Church.

Henry's reason for leaving the Catholic Church was selfish and ignoble, but from his leaving it, sprang up thereafter true reformers, and great principles of religious freedom developed, because of what he did, in both England and America. We will mention some of the great steps by which this came about.

One of the first steps toward reform taken by Henry after he was declared head of the Church was to shut up a part of the monasteries in England, of which there were at that time over six hundred.

The monks and nuns had lived very simple, sacrificing and useful lives in early times, when they were showing by example the heathen of western Europe the kindness and love of Jesus and His Apostles; but in a thousand years of growth the monasteries had become wealthy, and many monks and nuns were living idle, useless lives; and instead of practicing true religion, they often did little more than keep up its forms

and ceremonies. By being idle and ignorant some also became immoral. So Henry, partly through greed (because he wanted the property of the religious houses to use in war and for his own pleasure), shut up a part of them, turned the monks and nuns out into the world, pensioning some, and using some of the money obtained from the monasteries in establishing schools and colleges. The schools and colleges would become freer as they became less controlled by the Church, and people of all religions would have a better chance for education than they had had before.

A second very important step taken by Henry was to order an English translation of the Bible made and put in all the churches, that people might read it. This translation was begun by Tyndale in 1525 and was continued by English scholars till it was completed nearly a hundred years later (in 1611). A copy of the new translation was kept chained to the reading-desk in every church, and the common people who were too poor to own one themselves joined together and purchased a neighborhood Bible. Henry thought that by teaching every one to read the Bible and use the prayer-book, people would learn to pray for the king and others in authority instead of the Pope. They did learn to do so, but they also learned to think freely on religious subjects, and this habit finally led them to set up religions without asking leave of either king or Pope.

A third very great step which helped on the Reformation in England was the effort made by Elizabeth, Henry VIII's daughter (who ruled during the last half of the sixteenth century, 1558-1603), to have everybody

in England worship alike. She got Parliament to say that Catholic and Protestant should meet together and use the same prayer-book, recite the same creed, and use nothing but the English language in the Church service. There were now getting to be many in the Church who, more in earnest and much more sincerely than Henry, objected to some of the Church doctrines and ceremonies. For example, many did not like to see the surplice worn in the pulpit, as it reminded them of the preachers before the Reformation and practices and beliefs of earlier centuries. They did not like to see pictures of saints in the church, for much the same reason. These people wanted to purify the English Church by having the preacher leave off the surplice and many other forms and ceremonies then practiced, and hence they came to be called Puritans.

When the law was passed compelling them all to attend church whether they wished to or not, many Protestants went to Germany, Holland and Switzerland, where they became all the more filled with ideas of reform, and especially with John Calvin's ideas, which taught that people have a right to set up little congregations, and worship God just as they see fit, without asking permission of any one. They became so filled with this idea that when England would not let them practice it at home, they willingly left their friends, kindred and country, to come across the sea and plant the new idea in the New World.

Thus when the Pilgrim Fathers and the people of Boston settled on the New England shore, they brought with them the very ripest and choicest seed of the Reformation to plant in the new soil.

This germ of liberty has grown in our land till it has given the greatest freedom to everybody — Catholic, Protestant, Jew and pagan — to worship as his conscience tells him is right, so long as his worship does not interfere with the rights of others. And so precious is this to us, and cost so much struggle to obtain, that when our fathers came to write our national Constitution they said expressly and definitely that Congress shall make no law favoring one religion more than another, or any law to prevent one from having whatever religion he wishes.

To sum up, we have now seen in studying the Reformation that it was:—

First, an effort made to place the Bible in simple and plain language before the people that they might thus be able to decide religious questions freely for themselves, and take whatever steps seemed to them best in following the teachings and life of Jesus and His Disciples.

Second, that this led reformers to translate and print thousands of books and tracts so that common people could read them. And these gave the people excellent models of speech in their own tongues — English, French, Dutch, and German, — which led to the writing of many new books and to the development of a great literature in each of these countries.

Third, it led the great religious teachers to establish schools for teaching their religious ideas, — schools were established by Calvin in Geneva; by Savonarola in Florence; by Edward VI in England; by John Knox in Scotland; by Ignatius Loyola over almost the whole world, and by the Puritans who settled in Massachu-

setts. These schools rapidly grew in numbers and in free thought, and soon came to teach the new ideas of science which were now springing up in the minds of great men like Copernicus and Galileo, as well as the new and freer ideas of religion and government.

Fourth, it led to the destruction of many of the monasteries which had lost their higher life, and made people believe that married life is as sacred and exalted for religious leaders as the unmarried; and that for modern times the public school, open to every shade of thought, offers a better opportunity for training the mind to broad and liberal views than schools overshadowed by the Church.

Fifth, we have seen that the Romance countries—Spain and France—crushed out the plants of free religious thought, and have been ever since weaker therefrom; while the Teutonic countries—England, Germany, Holland, Norway and Sweden, cultivated the seeds till they took firm root in the Old World and spread to the New.

Sixth, we have seen that the growth of free ideas was so strong in England that, when it was checked there for a time in the first quarter of the seventeenth century, those who would not suffer the lamp of liberty to be quenched left home and friends, crossed stormy seas, and planted the hard-won principles in free schools, free religions, free labor (in the North) and free government up and down the Atlantic seacoast from Maine to Georgia during the seventeenth and eighteenth centuries. And it is this idea of individual liberty and self-reliance which has cleared the forest and built the Republic from the Atlantic to the Pacific during the

nineteenth century, and now rules and molds the life of the New World.

But the chief result to us in studying the Reformation should be to lead us away from narrow and intolerant religious views. We should not think that the Catholic was all wrong in his opinions and the Protestant all right, nor the Protestant all wrong and the Catholic all right. It would be a better view to see that no human mind and no Church can at any time possess the whole of truth; for truth, as grasped by man, is continually growing. All churches in order to grow, therefore, must be continually gaining higher and truer views. But truth grows most rapidly by every one having a chance to tell freely the way he sees it; it was, therefore, a great gain that the Reformation of the sixteenth century brought about *a freer discussion of religious matters* than had ever existed before, and this freer discussion in turn has brought about, in the four hundred years since the Reformation, vastly better *means* of discussion and education, such as the printing press, books, magazines, newspapers and pictures. Thus we may see that, although at first every religion, because of the intense earnestness, and ability of its followers to see but one side of the question, was intolerant of every other, the distant fruit of the Reformation has been that it has broadened the views of all branches of the Christian Church, made all more earnest seekers after the Truth, made every one more willing to consider and tolerate views — religious, political or social — which may differ from his own, and helped all mankind, of whatever sect or creed, to see that every age and every branch of the Universal Church has had, and in

order to grow must continue to have, its mighty teachers and reformers standing like guide-posts, pointing mankind to a higher, freer and finer life.

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SEVENTH-GRADE WORK

THE aim of the seventh-grade history work is to show two streams of thought struggling for America — the first Romanic, represented by Spanish and French colonial life ; the second Teutonic, represented by English colonial life. The final aim is to see the growth of the Teutonic stream till it prevails over the Romanic, and, in the last quarter of the eighteenth century, expresses itself in the Declaration of Independence, the American Revolution, and, greatest of all, the United States Constitution.

THE IDEAS WHICH SPAIN DEVELOPED AT HOME AND THEN PLANTED IN AMERICA

WHEN Columbus discovered America, in 1492, there were three strong nations on the western coast of Europe — Spain, France and England. As soon as America was discovered, these three nations reached out their hands across the vast spaces of the Western ocean to lay hold of the New World. Throughout all of the sixteenth and seventeenth and the greater part of the eighteenth centuries these powers struggled for mastery of the Atlantic Ocean and the New World beyond. Before three centuries were gone it was clear that the English people and Teutonic ideas were to rule the western land. The reason why Spain and France failed in the struggle, and England so completely succeeded, was because the first two nations sought to plant mediæval ideas in America, while the English colonists, led by ideals of the future and not of the past, came to the new shore full of the new ideas which had burst forth in Europe in the Renaissance, the English Parliament, the printing press, the public school and the Reformation. To study this struggle for the New World and see how it terminated is the work of the seventh grade.

We will first look at Spain and the life developed there, for the ideas Spain had at home were the ideas she brought to the New World.

Spain is a peninsula in the southwestern part of Europe, which, although lying directly east from the central part of the United States, has a much milder climate. In it grow such products as grapes, oranges, figs, dates, almonds and olives. Outside of a narrow coast-plain surrounding the greater part of the peninsula, its surface is a high plateau, broken by mountains. It was hard to subdue the mountaineers living in these fastnesses, and brave people have lived there for thousands of years.

Spain was conquered about two thousand years ago (133 B.C.) by the Romans, who settled it and ruled it very firmly for many years, working the rich mines of gold and silver which they found there and carrying the riches back to Rome. When Rome began to lose her power, the Germans overran the peninsula, and settled it about 415 years after Christ. They learned much from the Roman people they found there, and adopted many of Rome's ways, especially her way of having one man rule arbitrarily, — that is, without consulting the people's wishes, or having them vote upon questions, as we do in America.

About three hundred years after the Germans conquered Spain, that is, about the beginning of the eighth century, the Arab Moors, who were Mohammedans in religion, conquered all of Spain except the mountains in the extreme north. The Moors grew to be very industrious and well educated, and for a time had the best universities in the world. Many people from other European countries came to attend their schools. But the brave Christian people in the little mountain states of northern Spain kept fighting back the Mohammedan

Moors, driving them slowly farther and farther south, till all of the northern half of Spain was regained by the Christians. Here several brave little Christian states grew up, from about 900 to 1500 A.D. These states not only fought continually against the Moors, but quarreled much among themselves, just as all the feudal states did during the Middle Ages. Two of the largest states were Aragon and Castile. In 1469 Ferdinand, Prince of Aragon, married Isabella, Princess of Castile, thus joining these two states under one power. Ferdinand and Isabella soon ruled all Spain except a little mountainous fringe in the extreme south, called Grenada, held by the Moors.

Now, fighting constantly for almost eight hundred years made the Spanish very brave, but very cruel as well. Fighting for their religion against the Mohammedan Moors made religion the uppermost thought in their minds. Likewise it helped to make them hold to one church and one religion—the Catholic—more firmly than did any other great nation of their time.

By the last of the fifteenth century the continual snarling and petty warfare between the little Spanish states were largely brought to an end by having the same king and queen rule over all. And, and as I told you, the king and queen themselves decided what they would have done in religion, government, education and the like, and did not ask the people who had helped to fight the battles much about what they would like to have done. This kind of rule is what is called despotic government, and Spain grew, like old Rome, to be more and more despotic the older she became. But now that the Spanish were united they

joined against the last of the Moors, and, after ten years of fighting, completely conquered them, in 1492.

We have seen already, in the sixth-grade work, that during the twelfth and thirteenth centuries the people from all parts of Europe had gone to the Holy Land on crusades. This led to the circulation of great quantities of products between European cities and the lands of the East. It led no less to new ideas and broader views coming to the West, which filled people with a great desire to know more and to be adventurous. The art of printing, invented in the same year that Columbus was born (1446), spread the new knowledge, and soon made it possible for one to possess a library as easily as in the Middle Ages he could have possessed a single book. In fact, as we saw in our studies in the sixth grade, Europe in the fourteenth, fifteenth and sixteenth centuries was bursting with new thought, as blossoms burst with the coming of fresh showers and sunshine in the springtime.

Now Genoa, the home of Columbus, being favorably situated on the Mediterranean, had carried on extensive trade with southern and eastern Asia for three hundred years before Columbus's time; but when the Moham-medans captured Constantinople, in 1453 A.D., they stopped the ships of Genoa from traveling eastward, and her trade rapidly declined.

Some of the best-educated people at that time thought that the earth was round, though much smaller than it is; but no one had been brave enough to strike boldly toward the west into the unknown sea to prove whether it was really a sphere or not. But Columbus, full of

the free spirit of the time, was bold enough to try it. With three ships furnished by Isabella of Spain, he struck fearlessly out over the vast spaces of the Western ocean to break away the narrow limits of the Middle Ages and carry on trade with Asia across the Atlantic.

The first land he discovered was the island of San Salvador, southeast of Florida, but he thought he had found Asia. How excited the Spaniards and all Europe became when he went home and told what he had found! Spain at once sent over ships to get the spices, silver and pearls of what she thought to be the East Indies, but of course these were not obtained. However, they still thought for many years that they had found Asia, and, in spite of disappointments, kept coming to the new country; for although the war with the Moors was over, the people were quite as fond of adventure as ever. Moreover, Spain wanted to explore the country and get a claim to it before any other country could do so. Monks and missionaries were anxious also to convert the natives to their religion. But besides their love of adventure, desire to extend territory, and desire to convert the natives, the Spaniards had a still stronger motive for hurrying over to explore and settle the new country, — and this was the hope of finding gold, silver, and precious stones.

They first explored and settled the fertile islands of the West Indies. The most remarkable stories were carried back to Spain of the wonderful fountains of youth, where one had but to bathe to become young again, and of cities built of gold. Many people eagerly came to America in search of these wonders, and with

the hope of quickly growing rich and returning to Spain. Ponce de Leon hunted through the swamps of Florida for the fountain of youth and for gold; he found neither, but after many years of weary effort he was killed by the poisoned arrows of the Indians.

About twenty-five years after the voyage of Columbus, 1519-1521, another Spaniard, named Cortez, came to Mexico. He beat his way through the jungles of the tropical lowlands, crossed the mountains of Mexico, and reached the fertile plateau between the mountain ranges near the present city of Mexico, where the Aztec Indians had their city. The Aztecs were at that time more nearly civilized than most of the Indians of America; they had cities and an organized government, and cultivated the land. After a hard and cruel struggle the natives were conquered by Cortez, who plundered them of their gold and silver, sent many of them as slaves to the mines, and set up a government among them, which had for its purpose to get everything possible out of the country for himself and the king of Spain. Cortez was truly as arbitrary and cruel a ruler in Mexico as ever any king was in Spain.

Pizarro, a few years after, went to the mountainous country which is now called Peru, and after much cruelty and deceit conquered the Indians there. He gained even more wealth than Cortez had gained — about seventeen million dollars in gold, it is said. Such rapid accumulation of treasure as this set Spain wild. Thousands hurried to America, plunged into forests and swamps, crossed rivers, ascended mountains, endured hardships, fatigue and death, led on always by dreams of sudden wealth.

De Soto came (1539-1540) to the southern part of what is now the United States, with high hopes of finding as rich cities as Pizarro had done a few years before. He, like most of the Spanish explorers, was cruel to the Indians. He forced them to act as guides or pack-animals through the country, and killed or tortured those who refused to do so. He failed to find any treasure, though he wandered many miles through the swamps of Florida, the forests of Georgia and Alabama and at last discovered the Mississippi River. This he crossed, and, circling across the grassy western plains, again returned to the Mississippi, where he died. His followers, it is said, lowered his body at midnight in the waters of the river he had discovered.

Cortez, Pizarro and De Soto are but types of the many brave and cruel Spaniards who traversed almost all parts of South and Central America, Mexico, Texas, California, and what are now New Mexico, Arizona and Nevada, during the two hundred years following the conquests of these great explorers. Throughout the sixteenth and seventeenth centuries the Spanish soldier and adventurer and the Spanish priest came to America by the tens of thousands to gain territory, grow rich, obtain gold for the king of Spain and convert the natives to Christianity. Since the Spaniards had so much to do with the Indians, and were influenced by them so greatly, we must now know something of them.

The Indians differed in different parts of the New World, owing partly to differences in the geographical conditions of the various regions. In many parts of the country they lived by hunting and fishing, and in the warmer parts by gathering the tropical products which

were obtained by little labor. Along the coast in the tropics the hot climate and fertile soil produced a luxuriant growth of vegetable life. Farther back from the coast the ground was higher and the climate not so hot and unhealthful. Corn was here grown by the Indians, two crops being raised in a year with little labor. In Brazil the great Amazon River flowed eastward to the sea. All about it stretched jungles and forests, with intertwining vines which made the forest almost impenetrable. Here, too, were fierce animals, enormous reptiles, poisonous insects and plants. With a hot, weakening climate, many wild fruits and berries at hand, and a soil so rich that vegetation sprang up as soon as the ground was cleared, it is no wonder that the Indians of the Amazon Valley did not make the advancement that they did in Mexico and Peru. They lived in tribes, or clans, generally with a chief, or ruler, fighting their battles with bows and arrows, hard wooden spears, and swords tipped with bone or metal.

If you will take your maps, you will see that following the Pacific coast are several long mountain ranges, with high plateaus between, running through Mexico, Central America and South America. In these high mountains were rich mines of gold, silver, copper and iron. The climate on these plateaus was much cooler and pleasanter than that in the lowland regions. In many valleys the soil was fertile. The Indians living here had advanced much more toward civilization than anywhere else in North or South America; for they did not have to struggle for existence and face starvation as those in the colder North, nor were their wants supplied with little effort of their own, as in the tropical regions

of Central and South America. Those in Mexico and what is now Peru lived in towns, with a regular government, and had farms with irrigating canals on which they raised cotton, corn, tobacco, bananas, oranges and olives. All of the Indians had some way of worshipping God, and a belief in the happy hunting-grounds beyond the grave. They sometimes offered human sacrifices to their gods.

Into this land, then, — a land of flowers and sunshine and ease, a land of gold and silver, a land rather thickly populated in parts by the Indians, — came the Spaniard through the sixteenth, seventeenth and eighteenth centuries. The mild climate was much the same as in the home he left behind, and the soil so fertile that it had but to be scratched to yield abundant crops. Thus the new settlers, like the Indians, had little trouble in getting enough to eat, and were not obliged to build warm houses and live close together so as to help one another, as were the English settlers along the Atlantic coast. Fifty years before the English or the French had made a single permanent settlement in the New World, Spain had explored so extensively and established military posts and missions over such vast reaches of territory that her claim seemed assured to most of South America, all of Central America and Mexico and a large part of what is now the United States.

The king of Spain, who claimed to own all the land himself, just as did the feudal lord of the Middle Ages, made grants of territory to those who wished to found settlements in America, having them promise to convert the natives and to send to Spain one-fifth of all the precious metals found. Along with the land the king

granted the colonizer a certain number of Indians, who, according to the rule, were obliged to work a part of the time for the owner, another part for the king, and were then to be free to work for themselves for the rest of the time. But most of the owners obliged the Indians to work as slaves all the time, in spite of the rule. Thus you see, the way the land was granted, the way it was worked, and the treatment of those who worked it, were not essentially different from the way we saw them under Feudalism, in the fifth grade. Feudalism was no doubt a good government for the Middle Ages, but as compared to democracy, where all the people have an equal chance for the wealth, comforts and pleasures of life, it is very poor.

As Spanish settlement increased in America the territory claimed by Spain was divided for governmental purposes into four great districts, called viceroyalties. The king appointed officers, called viceroys, to come over from Spain to rule these for him. The viceroy was (1) to get as much gold as possible for the king, (2) to see that the laws were obeyed, (3) to get the colonists to raise what Spain needed, (4) to see that all had the same religion, and (5) to protect the Indians. He never failed to look carefully after the gold, both for himself and the king, but generally failed to give much thought to the rights of the Indians.

Many subordinate officers were also appointed, with various duties. The viceroyalty was divided, and each subdivision was ruled by a governor, appointed also by the authorities in Spain. All officers were told to watch one another and report any wrongdoing to the king; this tended to make the official class a body of spies, and

did not lead them to work together harmoniously for free government, as was the case among the English colonists in America. As the colonies grew in population, more officers were appointed. In fact, there finally grew to be swarms of officers in the colonies, new offices being continually created for the Spanish nobles and other favorites of the king.

Afterwhile it came to be much as it once was in the worst days of Rome, — the one who would pay the most money for the office was sure to be appointed. Of course the officer must then make enough money in America to reimburse himself, and a fortune besides. This led to the greatest oppression by the official class of both the natives and the poorer Spanish colonists.

All laws for the colonies were made in Spain, not a law having been made by the colonists themselves from the day Spain set foot on the New World at the end of the fifteenth century till she withdrew from it at the end of the nineteenth. The higher judges of the courts also were sent to the colonies from Spain. If some great colonial question were to be decided, an appeal could be made from the colonies to a court in Spain, or to the king himself, for settlement; but most disputes were settled by the judges in America.

The colonists could elect no officials except some of the town officers, and it soon came about that they did not do even this. It was Spain's fixed policy, in managing her colonies, to give no rights to the colonists in making laws, and none in electing officers. Throughout her entire colonial history she treated her colonies as a parent treats a child. She never thought them old enough or wanted them to become old enough to take care of

themselves ; nor was she like the English king, who left his colonists to look out for themselves for so long that when he wished Parliament to make laws for them without their consent they refused to permit it. Spain watched over her colonies from the first, and checked every step which tended to teach them to walk alone.

Spain sometimes tried to enforce laws for the proper treatment of the Indians. But though some officers did their best to treat them well, it was always the case, as I have already told you, that those who bought their offices cared more to make money than to protect the Indians. It was, therefore, the general rule that in their mad struggle for gold they enslaved and brutally treated the Indian.

But I must tell you also something of the laws passed in Spain for the treatment of the Spanish colonists who came to America. The Spanish king and his counselors cared more for themselves than they did for the colonists, and made such laws for their government as they thought would bring most wealth into their pockets and into the treasury of Spain. The colonies were not allowed to trade with other countries or with one another. All trade was to be with Spain, wholly by Spaniards and on Spanish ships. Spain thought by following this course not only to make more money, but also to keep her colonies wholly dependent on the home country, so that they would not develop an intercolonial trade and thus grow strong and independent.

Now the result of all this was that the people in Spain, by getting so much gold and produce from America without working for it, became lazy. They did less farming and manufacturing at home from

year to year, and depended on American gold to buy what they wanted. They forbade the Americans to manufacture what they used, as woolen or cotton goods, or wine, or olive oil, or hoes or rakes. Thus Spain hoped to make a profit selling manufactured articles to the colonists; but when the home country ceased to manufacture, as was the case very largely through the seventeenth and eighteenth centuries, because her people grew idle and ignorant, she had to spend all the more money in buying of other countries what the colonists needed, as well as what she herself needed for home use. Thus, in spite of the great influx of gold from the American mines, Spain was really becoming poorer and weaker in industry, in self-reliance, economy, and in the intelligence of her people; and without these no nation can live or hope to grow strong.

The colonists were forbidden to raise olives, tobacco, grapes, or any other products that Spain wished to raise at home; but they were encouraged to grow such things as Spain needed and did not produce at home. Thus there grew to be great sugar plantations in the West Indies, where many Indians and negroes were worked in gangs as slaves. In Central America, Mexico and California, wheat and barley were raised around the monasteries, and many horses, cattle and sheep were herded on the hillsides and in the upland valleys. These generally ran wild and needed but little care.

But what the Spaniard struggled most for, as I have already told you, were the precious metals; from this it came about that one of the chief occupations in the colonies was mining. Many rich mines of gold and silver were found, especially in Mexico and Peru, and

the Indians were generally compelled under the lash to work them. The Spanish law provided, that the Indians should be paid, and this was occasionally done; but more generally they were brutally treated, poorly fed and scantily clothed. Under such treatment they generally came to an early death.

The method of mining in this early time was often old-fashioned, for they had but little machinery. When the silver or gold was found near the surface, the dirt containing ore was thrown into a stream, where it was turned over and over by the water until it was washed from the ore. Sometimes it was necessary to go deep into the ground to find the metal. When this was the case two long timbers were set slantwise, with notches cut in them for steps, which the Indians used as a ladder. From day to day they toiled up the rude steps with loads of ore upon their backs. Not being used to regular and hard labor, the Indian soon broke down, when he was cast aside and others compelled to take his place. Thus Spain founded her industrial system in the New World upon slavery. In this particular as well as in the government she set up, Spain imitated Old Rome; for, as we saw when studying in the fourth grade, when Rome grew rich and luxurious, she came to have millions of slaves, who did the work while Rome's citizens reveled in idleness, luxury and crime.

The ore of the mine was melted, or smelted, and the pure metal taken out. At first this was done by hot fires blown by a bellows, such as you have seen in blacksmiths' shops. Afterwhile, a man in South America discovered a way to do this much more easily by the aid of quicksilver. Then the mother country required the

colonists to buy quicksilver of her, and to give in return one-fifth of all the silver or gold smelted by means of it.

Let us now look at the social life which grew up in the Spanish colonies. The Spanish colonist in general considered himself vastly better than the Indians among whom he lived, though some of the colonists married Indian wives. There were also sharp class distinctions between the colonists themselves. The officers and their families, who came from Spain and returned as soon as they had grown rich, considered themselves much superior to the ordinary colonists. These latter were often old soldiers, who had been given grants of land in the new country to pay for past services. Those who were born in the colonies were called Americans, and were considered inferior to both of the other classes. These were seldom appointed to office. For example, of one hundred and seventy viceroys, who ruled in the department of Buenos Ayres, four only were Americans, the remainder being sent from Spain; of six hundred and ten captains-general and governors, who ruled in the same viceroyalty, only fourteen were Americans.

Towns often grew up around the forts which Spain established on the frontiers. The houses were generally built of adobe, as sun-dried brick is called. Many of them were rudely built, with dirt floors and no chimneys or fireplaces, as fire was little needed in this sunny land to keep them warm. As they also largely led out-of-door lives, houses were little needed for any purpose except shelter and to hang their beds of rawhide in. Some houses had board floors and were whitewashed without and plastered within. The better houses, for the

officers and richer planters, were built about an open square, like the houses of the old Romans, or the castles of the Middle Ages, and sometimes had beautiful fountains and flowers in the inner court. These were often richly furnished with furniture brought from Spain.

The Spanish colonists themselves led a lazy, easy-going life in most respects. The country, as we have already seen, yielded in great abundance; and since they could not make their own laws or elect their own officers, there was wanting that political stimulation which always kept the English colonists wide awake and ever on duty that their liberties should not be taken from them. The converted Indians did most of the work around the forts and monasteries, and it was easy to raise enough to eat. Many of them did not care to raise much more, for only a limited amount could be sent to Spain, and they were not allowed, as I have told you, to sell elsewhere. Sometimes when they took their produce to the seaport to ship it to Spain, the vessel would have a load without it, and it would be left to spoil. It was absolutely forbidden for one Spanish colony to trade with another.

Great herds of horses and cattle ran wild throughout many of the Spanish colonies. There was plenty of meat to eat, and a horse for every one to ride. If a person of culture and refinement were traveling through the Spanish colonies, he was freely entertained by the hospitable Spaniard, and if his horse became tired, he had but to turn it loose and catch another. At many times and places thousands of horses and cattle were slaughtered merely to reduce their number.

The upper classes of the Spanish colonists were very

polite. They were also very fond of games and sports, and, like the Romans in their degenerate days, had many holidays, on which great crowds of gayly dressed men and women gathered in the towns to watch bullfights, cockfights, and other cruel sports. A dance would follow in the evening, where the brocades and velvets of the ladies and the brilliant Spanish uniform of the officers and soldiers made an interesting scene. The guitar and banjo were the accompaniments of every social gathering. Sometimes the people held carnivals, something like the Mardi Gras held now in New Orleans. Dressing themselves in as much pomp and glitter as the knights of the days of chivalry, they paraded through the town, masked themselves, crowded through the streets, broke over one another eggshells filled with bits of silver paper or sweet-scented water, sang songs, danced, drank wine, and attended the bullfights and other sports.

We may expect people thus devoted to idleness, luxury and pleasure to care little for books or schools. Indeed, in all the centuries of Spanish rule in North, South and Central America, there were no free schools ever established. There were always monastic schools at the monasteries, just as in the Middle Ages, where religion chiefly, and occasionally reading, writing and arithmetic, were taught. These were attended by the Indians who had been converted and had been induced by the monks to live at the monastery. Most of the people had little education themselves, and cared little for educating their children. When we come to study the English colonists, we shall see how vastly different is their thirst for knowledge and the efforts they

make to securely provide for it, from the careless ignorance and indifference of the Spaniard.

Now we must briefly look at the religious ideas Spain brought to America. We have already seen in the study of the Reformation that the people of Spain established in their own country but one religion. In our study of the Reformation, in the sixth grade, we saw also that Luther did not agree with the Catholic Church, and that many others came to believe as he did. So they and others separated from it during the sixteenth century and were called Protestants; and this led to many Protestant churches being formed in many countries in northern Europe. But in Spain the king was determined that all should believe just one way in religious matters, and punished or drove from the country those who did not hold what he considered the true belief. He drove the Moors and Jews from the country, and by doing so deprived the nation of its most industrious, most intelligent, and in many cases most wealthy, population. He appointed a court to inquire carefully into what people practiced in religious matters. This court of inquiry, or Inquisition Court, as it was called, did many cruel things to the people who did not believe as the Spanish authorities thought they should. Many were burned or tortured, while thousands lost their lives because of their faith. It has been estimated that eight hundred thousand Moors were driven out of Spain by Philip III, who ruled from 1598 to 1621. His motto was, "Better not reign at all than reign over heretics." Some of the monks and priests in the Spanish colonies reported to the king and Inquisition Court that many of the newly converted Indians in America did not believe

as they should. Some were burnt and many tortured. Then a request was sent to the king to ask for a branch of the Inquisition Court to be set up in America. The king consented, but was reasonable enough to say that the Indians were not well enough educated to know much about true church beliefs, and should not be tortured or burnt. But he said the Spanish colonists did know and should be made to believe as the authorities in Spain desired. The court was established in South America, and prevented different sects of religion from springing up there. As in the home country several were killed, and others tortured. This had the effect also of keeping the industrious and freedom-loving Spaniard, who was driven from his home country, from seeking a new home in the Spanish colonies. When we study the English colonies, we shall see that when the Englishman was driven from home, he fled to the colonies of his own blood in America and immediately began to develop a freer life there than existed at home. However, in judging of Spain's treatment of those who desired freedom in religious thought it is well to remember that it was in an age when no sect — either Protestant or Catholic — had come to practice religious toleration to any extent, and that Spain's policy was not different in kind but only in degree from the policy of other nations and religions of the sixteenth and seventeenth centuries. Spain, however, was different from England in preventing persons of various religious faith from settling in her colonies. In this way she prevented free discussion, which, in religion as in all other subjects, is the best means of broadening knowledge and leading to tolerant views.

I have already told you something of the monks. In Spain there were four different orders, or great families, of monks. All were eager to come to the New World to convert the natives and obtain wealth for their order, and begged the king for permission. He gave his permission, for he knew wherever the monks set up a mission the Spanish king could claim the country. Soon many good and earnest men were traveling over New Spain, — as Spain called her possessions in America, — settling down in the most fertile valleys, converting the natives, and finally gaining vast wealth for their orders, just as the monks had done in the Middle Ages, when they pushed into the swamps and woods and converted the natives of Europe, and taught them patiently the lessons of monastic life.

Generally two monks went together into the part of country where they wanted to found a mission, and made friends with the Indians by giving them cloth, pretty beads and the like. Here they made their home, and, after slowly winning the good will of the Indians, taught them their religion.

These missions were generally close enough together that several could be overseen by one monk, who was put in charge, as a kind of superintendent, and who traveled from one to the other. As these Spanish missions spread, of course Spain's claims spread farther and farther. It was in this way, chiefly, that Spain gained possession of such a large part of South America, as well as California, New Mexico, Arizona and most of Colorado.

These monks were often noble men and oftentimes tried earnestly to secure better treatment for the

natives than was given to them by the soldiers and planters, and sometimes succeeded in making the officers see to it that the Indians were not enslaved. But so strong was the love of gold, both on the part of the home country and of the officers, that the plunder of the natives was the rule, and millions of them, as we have seen, died under the inhuman burdens placed upon them, notwithstanding the entreaties of the best of the monks.

Let us now see how the missionaries themselves treated the Indians. Those who had been converted, and who lived at a mission, were called neophytes (which means new converts) and were regarded as a part of the property of the mission. They must rise at sunrise, and, led by the priest, must march to the church and spend an hour in worship. Then came a breakfast of roasted barley. Then each went to his duty, some cooking food or weaving cloth, others making sandals or shoes; some tended the orchards, others sowed and reaped the wheat and barley; and yet others herded such of the cattle, horses, sheep and goats as did not run wild. All things were held in common at the mission, the labor of the Indians being considered as belonging wholly to the monastery, for which they received food, clothing and instruction. The monks gave great attention to instructing them in religious affairs, and, in their great earnestness to have them practice religious ceremonies, often gave them little other instruction. They were not generally overworked, and as the monasteries grew wealthy they came often to lead lives largely of idleness and pleasure. But one of the results of the monastic

life was that the converts were taught to depend on the monks, not on themselves; in fact, the converted Indians were really the slaves of the monastery. When at last the missions were destroyed in the first half of the nineteenth century, the neophytes were scattered, and the work which the monasteries had done very largely tumbled into ruin. Here, again, Spain had slowly but surely failed to build this phase of her life in the New World upon freedom, and when the shock of a freer civilization came against it, in the nineteenth century, it fell.

Thus we have seen Spain, by far the wealthiest nation in Europe in the sixteenth century, reach out her strong arm, and, during the three centuries following Columbus's discoveries, conquer and settle, in her way, a vast amount of territory in the New World. We have seen the Spanish conquering and claiming all of South America except Brazil, all of Mexico, Central America, and what is now Florida, Texas, New Mexico, Arizona and California. Spain began her settlements a hundred years before the French planted a single permanent settlement in the valleys of the Mississippi and St. Lawrence, or the English had a permanent footing on the Atlantic coast. She traveled over the country much faster, claimed more territory, and planted settlements in a land of ease and sunshine, where wealth could be had with little toil. With these favorable conditions and this early start, why has not Spain and Spanish institutions come finally to rule in the New World? The answer is to be found in the fact that Spain did not bring to the New World ideas and institutions which taught the people self-support, self-dependence, and

that slow, natural growth in tilling the soil, building manufacturies, developing trade and practicing economy which make a people strong, free and self-reliant.

While the English colonists were coming to America during the seventeenth and eighteenth centuries, to obtain freedom of religion, and were building Puritan, Baptist, Catholic, Quaker, Episcopalian and other churches, where free discussion and free worship gradually grew, the Spanish colonists were being held by the strongest grip to a single religious thought, which prevented free discussion and developed tyranny. While the English were learning the lessons of political freedom by holding meetings in each township, county and village to elect their own officers and make their own laws, the Spanish king was sending officers from Spain to see that *laws made in Spain and for Spain* were arbitrarily enforced among the colonists. While the English were toiling slowly and patiently to root their institutions in their little farms cleared of the forest and stones and swamps by their own hands, the Spanish were plundering the natives for gold, reducing them to the condition of slavery on the large plantations or around the monastery, and living lives of pleasure and ease. While the English king was paying little heed to the slow but sure growth which was making the English colonists both free and wealthy, the Spanish king was drawing every ounce of gold and bushel of grain possible, back to the home country to support his large army, his luxurious court and the Inquisition. It is true that both England and Spain tried to rule their colonies for the mother country; but the difference is that the English colonists *came of their*

own accord, and in spite of the home government began immediately to develop free religion, free government, free trade, a public school system, especially in New England, and to bring their wives and children with them to make the New World their permanent home; while the Spanish colonists *were sent to America by the king and for the king*, and were compelled to hold to the religious thought and practice of a single faith, to obey the governor without question, to cultivate the field with slaves, to submissively send its products back to the king's table, to establish monastic schools, but no public system of education; and only rarely did the highest class of Spaniards come to America to make it their permanent home. The English colonists had in themselves germs of new life; the Spanish, germs of decay and death. The English colonist was like a young tree planted in new soil; the Spanish, like a post driven in the ground: the one grew, the other decayed.

Thus it came about that when the English colonists resisted the unjust laws of the king and Parliament in the latter part of the eighteenth century, it was natural, and with but comparatively little difficulty, that they became independent, and immediately united themselves into a great nation and continued the free growth of their already well-rooted institutions till they spread from Atlantic to Pacific during the nineteenth century.

Thus we see that the Spanish colonists were always kept in check by the most despotic laws. We have also seen that the Spanish king drove the Moors, the Jews, and those accused of heresy from Spain, and in doing so lost more in national wealth, strength and glory than could be regained in all the mines of Mexico and Peru.

As Spain's freer population was driven out of the country her tyrannical population grew less healthy and her national life fell rapidly into decay. Many of her citizens became idle, many became beggars, — her looms stopped, her fields became wastes. With all this, the gold and silver mines in America began to fail in the eighteenth century, which led Spain to tax her citizens all the heavier to secure the food and clothing which she no longer produced herself, and to keep up the great army and the expensive court. By his strict laws of trade and taxation the king had destroyed commerce and made his nation a land of beggars.

The tyranny of the king, the oppression of the clergy, and the unjust laws of trade, finally led, in the first part of the nineteenth century, to the rebellion of the Spanish colonies in America from the mother country. As they dropped away from Spain they came either into the possession or under the protection of the United States. The United States bought Florida in 1819. Beginning with 1821 and continuing for nearly twenty years the colonies of Mexico and Central and South America, largely under the leadership of General Bolivar, gained their independence of Spain, and set to work to establish independent governments for themselves. Since these colonies had been given no practice in self-government during the three hundred years of Spanish rule, they did not at first know how, and have not yet learned, to carry forward free government with such ability as has been shown by the Anglo-Saxon race.

By the Monroe Doctrine, declared in 1823 by President Monroe, we showed our sympathy for these revolting colonies by saying that if European countries, such for

example as Russia, Austria and France, should ally themselves with Spain, and help her to conquer the revolting colonies and hold them in subjection, we would regard such an act on their part as unfriendly to the United States. Thus the sympathy of the United States greatly aided the Spanish colonies to gain their independence and has been a constant protection to them ever since they became free, nearly seventy-five years ago.

The people of Texas became as dissatisfied with the rule of Mexico, after Mexico had become independent of Spain, as they had been with that of Spain herself. They rebelled, therefore, in 1836, from Mexico, and Texas was annexed to the United States in 1845. This soon led to war between the United States and Mexico. At the close of this war, in 1848, and as a result of it, the United States obtained New Mexico, Texas, California, Arizona (except the Gadsden Purchase), and the greater part of Colorado. Thus was Spain's grip gradually drawn from every foot of territory within the present bounds of the United States. It was the final triumph, after three and a half centuries of growth in the New World, of the principles of the Teutonic-American race, represented by the United States, over those of the Roman-American race, represented by Spain. And this triumph was the triumph of liberty over despotism.

When gold was discovered in 1848, and people rapidly rushed into California, the old monastic centers were destroyed and the Indians scattered. Even those Indians who had learned to farm, and owned land of their own, were driven away, often unjustly, and the land

was taken by the whites. Thus did the last living traces of Spanish civilization disappear from the boundaries of the United States, overrun by the stronger, freer life, which, in its onward march, was ever hungry for more land upon which to establish the free institutions which it had been developing and strengthening for a thousand years.

Four hundred and six years after Spain gained her first colony (1898) Porto Rico, Cuba and the Philippines (the last colonies in the world still remaining to Spain) were freed from oppression through the assistance of the United States, and are now rapidly taking on new life and new hope through the freer schools, free government and new industries which spring up within their midst, when guided by the Teutonic hand, almost as quickly and abundantly as does the vegetation from their exhaustless soil.

Thus have we seen the Spanish nation conquer and explore a vast territory in a mad rush for gold. We have seen her extend an arbitrary but loose government over such an extent of territory as to make her the greatest power in Europe in the sixteenth century. At the end of the nineteenth every foot of this territory has either torn itself away or been torn from her by another, and Spain, from being the greatest power in the world, has fallen to be one of the weakest. And why was this? Because when Spain had a chance to stand for freedom she stood for oppression. When she had a chance to plant the New World with new thought, she turned her face backward and sought to plant it with the seeds of the Middle Ages. The parliament, the printing press, the free school, free labor and free discussion are the

mighty forces which move modern civilization. Spain gave none of these to America, hence her ideas and institutions here weakened and died.

A nation is like a tree, — in order to live it must continually grow ; and modern nations in order to live must grow on the sap of freedom — not freedom for the *few* but freedom for *all*. Spain lost this sap, both in the trunk at home and in the spreading colonial branches. The result has been decay in the trunk and complete loss of the branches.

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THE CHIEF IDEAS DEVELOPED IN AMERICA BY THE FRENCH COLONISTS

FOR more than a hundred years after Columbus discovered America, France had made no permanent settlement on the American continent. But with the beginning of the seventeenth century she began in earnest to make settlements, first in Nova Scotia (1604), then on the St. Lawrence River at Quebec (1608) and at Montreal (1611). From this time forward, for the next century and a half, French explorers, as brave and daring as any that ever visited America, made their way up the eastward-flowing rivers, such as the St. Lawrence and the Ottawa, thence over the lakes to the west as far as the Rocky Mountains, thence down the southward-flowing rivers till they came to the mouth of the Mississippi. Thus, in a century and a half from her first permanent settlement in America, that is, from about 1600 down to 1750, France had discovered, explored, taken possession of and settled by a line of thinly scattered posts, the regions stretching from the snow-fields at the mouth of the St. Lawrence to the canebrakes in Louisiana. France thus controlled the finest natural roadway—the St. Lawrence and the lakes—leading into the heart of the continent from the Atlantic coast; and she likewise claimed the Mississippi Valley, with its great river

- giving an easy entrance into the heart of the country from the south.

No people, perhaps, ever had a better opportunity to found and build a great nation than the French had in North America. The soil, especially in the Mississippi Valley, was very rich, the climate upon the whole temperate, the rainfall abundant. It is true, the climate in the St. Lawrence Valley is not so favorable, the winters being long and severe, locking the country in ice for five months in the year, and making it difficult and expensive to raise domestic animals. It is too cold for growing corn and pumpkins, as can be done most successfully in the English colonies, — for example, in New York and Pennsylvania. Tobacco, which soon gave wealth and independence to the Virginia planter, could not be grown successfully on the St. Lawrence. The river likewise had rapids and cataracts in it over which boats could not pass, which, together with the fact that it was frozen over half of the year, tended to lessen the value of the St. Lawrence as a roadway for commerce. The lakes also were stormy and had but a small number of good harbors. But notwithstanding these drawbacks in the northern part of the French territory, the French soon passed from the St. Lawrence to the great central valley, where stretched for three thousand miles through the heart of the continent the noble valley of the Mississippi, which offered a seat for a vast and wealthy empire, had France only been able to take advantage of her opportunity. Why was she not able to do so? The answer lies in the fact that the ideas and institutions which France brought to America and planted here were not such as to make a

strong, self-reliant and independent nation. Let us see what these ideas and institutions were.

France's chief motives in coming to America were three: (1) to trade in furs; (2) to convert the Indians; (3) to build up a government on the model of the one then existing at home—that is, one in which the king could do whatever he chose without consulting the people about it. Such a government is called an absolute monarchy.

The region in which France settled was well adapted to the fur trade; beaver, mink, raccoon and wolf were plentiful in the woods, and throughout the seventeenth and first half of the eighteenth centuries trading-posts, where furs were brought in from all parts of the country by both the Indian and the white trappers, were scattered thinly along the river banks and lakes. From these interior posts the furrier carried his load by boat, canoes and pack animals back to the Atlantic seacoast and shipped them to Europe, where they were used as clothing by the wealthy classes. Now, in order to develop a large business in fur-trading, it was necessary for the French to cultivate the friendship of the Indians, who were good hunters and trappers, and also to leave the woods standing, since they were the home of the animals. Both of these were carefully done. The Frenchmen, in large measure, became children of the woods, the rivers and the plains, dressing and living in many cases much as the natives did. They cut down but little of the forests, which tended to secure the lasting friendship of the Indian, as it left him an excellent hunting-ground.

Thus, when the decisive conflict came on between the

French and the English for the Ohio and Mississippi Valleys, in 1754-1763, the Indians were generally on the side of the French, and gave them valuable assistance in their final conflict with the English. But we should be mistaken if we supposed that none of the French colonists living in New France lived a settled life. Along the St. Lawrence Valley, the lakes, and at the most favorable points of trade on the Ohio, Wabash, and Mississippi, permanent settlements gradually grew up and the people carried on in a way other occupations besides hunting and fishing. Let us take a general view of this life. We may take Quebec as a typical French colony, and having obtained a view of it we shall know pretty well how French colonial life was in all the settlements, for the life in all was essentially the same.

Could we have paddled up the St. Lawrence toward Quebec in a birch-bark canoe any time, say from 1700 to 1750, we would have seen along the banks of the St. Lawrence an old-fashioned civilization reminding us in many ways of feudalism. The streams were mainly the roadways in those days, and birch-bark canoes were their means of travel. As we approached Quebec we would have seen on either bank of the river and somewhat equally distant from each other the dwellings of the seigniors. This was the title given to the French nobles and officers among whom the Canadian land was divided by the king. The land was always divided into strips fronting on the river and extending back to the uplands. These narrow strips, with the many-colored vegetation upon them, would, in the spring and summer time, look much like broad rib-

bons, running side by side stretching back into the country from the bank of the river to the depth of the forest. Scattered about over these tracts of land we would have seen a few huts. These were the homes of the servants, or *habitants*, as they were generally called.

When the king in feudal fashion gave a piece of territory to the seignior he required that a certain part of it be cleared and tilled. The seignior did not generally clear and cultivate this himself, but divided most of it among the *habitants*; they, in turn, becoming the real cultivators but not the owners of the soil. The seignior in taking possession of his land was required to swear allegiance to the king; and likewise the *habitant* was required to perform a ceremony of homage to the seignior before taking possession of his little farm. You see this is very different from the way it is in the United States, where the farmer generally owns the land he cultivates, and because he owns it takes a pride in improving it from year to year. Each *habitant* in the French colony was required to make an annual payment to the seignior for the land which he cultivated, in money or produce, or in both. A common charge was a cent in money, and half a pint of wheat per year, for each five-eighths of an acre. Sometimes payment was made in chickens and eggs. ^{St.} Payments were usually made on St. Martin's day, when all of the tenants mustered at the dwelling of the seignior. The barnyard of the seignior on that day presented a lively and novel appearance when all the *habitants*, rich and poor, living on the farm, were gathered there with wheat, barley, swine, cattle, poultry, eggs and apples to pay

the rent to their lord. Thus the agriculture, such as it was, which developed in the St. Lawrence Valley was, in all essentials, a feeble imitation of European feudalism, which we studied in the fifth grade. And feudalism, as we then found, gave privileges, comforts and luxuries to the few, but imposed a hard and slavish life upon the many.

The houses of the habitants, generally built on the river banks, were small cabins with wide overhanging eaves, and consisted of two rooms. The partition between the two rooms was usually made of boards. Wooden boxes and benches oftentimes took the place of chairs. In one corner of the main room stood a heavy loom, on which the women wove the homespuns of wool and flax which clothed the family. On account of the severe winters, the walls of the huts were thick, and generally comfortable. At one end of the room was a huge fireplace, across which extended the long black arms of a crane. The crane consisted of an iron bar reaching from the side of the fireplace halfway across or more. On this bar the cooking vessels were hung and the cooking done for the family.

The dwelling of a seignior was of course usually a much larger and more comfortable building than that of the habitant. The main part of it was but one story in height, but perhaps one hundred feet long. It had lofty gables and a steep roof being built in this way in order to shed the snow and to give a large room in the attic for bedchambers. Carpets were not known in them, but there were sometimes mats woven by the Indians. Near by the main building were the washhouse, barns, stables and sheds. Close by also was the circular stone mill,

owned by the seignior, where the habitants were required to grind their grain and give the seignior a fourteenth part as toll for the grinding.

Each seignior was supposed to erect a chapel on his great farm, where religious services should be held; but as many of them were not able to build one and as many of the habitants preferred rather to run the woods after beavers than to attend church, this requirement of the king was never strictly enforced. Those who had no chapel on their places were usually required, however, to help in the construction of a church at some village near by, either by donating material or labor.

Thus you see that when the Frenchman did take up other ways of life than that of wandering through the forests for furs, he adopted largely the mediæval ways of living. A few men of the upper classes owned the land, while those who settled upon it and tended the soil stood generally in the place of the lower vassals, or serfs, of the Middle Ages, who, having no permanent interest in the soil, became either inhabitants of the woods, or led a careless, happy-go-lucky life in some feudal cabin, caring little for the morrow, and finding plenty of time for the violin, the song, the game and the dance. When we come to study the English colonists who settled along the Atlantic coast, and look at the institutions they set up there, we shall see that they had all but outgrown the ideas of the Middle Ages. There the general rule was for each man to own and till the farm he lived on; and this fact made a vast difference in the property he was able to accumulate, in the feeling of independence which he came to have, and the interest he took in maintaining the rights and liberties of

the country when these were in danger of being taken away.

The mass of the people about Quebec were uneducated. There was not a public school set up in the French possessions from the day France founded her first colony at Quebec in 1608 till her power in America fell by Wolfe's conquest of Quebec in 1759. The seigniors brought what few books they read from Europe, and as for the habitants, they generally cared nothing for either books or newspapers, and for that matter could not read. The leading object of education in New France was a religious one. The course of study was first intended to serve the church, second, to make obedient and unquestioning servants of the king.

But the second great purpose for which France came to America was the conversion of the Indians. Brave and self-sacrificing priests tramped through the vast western wildernesses, setting up the cross at favorable places, and giving up their lives, if need be, to convert the savages to Christianity. Here again there was a great difference between the policy of the French and that of the English in the New World, in developing and encouraging free religious worship. Among the English colonists were Congregationalists, Baptists, Lutherans, Moravians, Presbyterians, Huguenots, Catholics, Methodists, Jews, Episcopalians and Quakers, all learning to work together, but in New France one religious faith only was allowed. Huguenots were excluded from the French colonies in 1685 as heretics, and Louis XIV by thus excluding them from his empire beyond the sea destroyed his strongest support and the most fruitful means of increasing the population of his empire

in the New World; for it was they who at this time constituted the most intelligent, most industrious and most loyal class of the French people—whether at home or in the colonies.

The clergy in Canada, as in mediæval times in Europe, was very powerful in matters of government. At the head of the Church was a bishop, who lived at Quebec. Parishes were scattered about, with a priest at the head of each. All church officers were chosen, not by the people, but by the bishop. This again is the opposite of the tendency in the English colonies, where the church officers, as well as the beliefs of the Church, were growing more and more to be controlled by the people. But notwithstanding these defects, the Church was perhaps the best institution that the French brought to America. It was the only source of education for the scattered and unsettled population; and while the government was despotic, corrupt and constantly undergoing change, the Church remained settled, and produced not a few brave men, who went through great sacrifices to elevate the rude and savage life, and became parents to the children growing up in ignorance in the American woods.

The third motive which brought France to the New World was to establish a great empire here. Louis the XIV, who ruled France during the greater part of the seventeenth century and first of the eighteenth, 1643–1715, dreamed as Spain had before of great colonial possessions in America. Louis' dream was that of a mighty colonial empire stretching through the heart of the continent from the Gulf of St. Lawrence to the Gulf of Mexico, and from the Appalachian Mountains

to the Rockies, in which he should be absolute ruler. We must now see some of the more important details of the government which he established in America.

At the head of the government of the colony was a governor appointed by the king. Close by his side was the royal intendant, also appointed by the king. He was the king's agent in the colonies, and served as a check and spy on the governor. The governor, however, was superior in rank to the intendant, the troops being under his command. If, for example, a dispute arose between the colony at Quebec and some colony in New England, a very frequent occurrence indeed, the governor had chief command of the army, and was intrusted with the work of settling the difficulty. Ceremonies of homage were also performed before the governor. The intendant was required to make a report to the king each year of the things done by the governor, and of every important detail of life which took place throughout New France during the year; and these reports to the king were a source of so great annoyance to the governor that he and the intendant lived such a cat-and-dog life most of the time that the king was continually engaged in trying to pacify them and quite frequently had to recall either the one or the other to France.

The control of the colony was thus completely in the hands of the governor, the intendant, and the supreme council. They made the laws, saw that they were executed, and acted as judges in legal matters. The council at first consisted of the governor, the intendant, the bishop and five councilors; the latter chosen, not by the people, as was generally the case in the English

colonies, but by the governor, intendant and bishop. The choosing of the councilors was a source of many quarrels; so much so that after a while they came to be chosen by the king. The number increased to twelve in 1703. The councilors were rarely changed, and generally held office for life.

The council had its attorney-general, who heard complaints, and brought them before the court if he thought necessary. There was a judge appointed by the king for each of the three districts into which Canada was divided, but these were under the control of the governor general at Quebec. Like the lords of the Middle Ages, the seigniors were given the power to decide certain minor cases between their habitants. They decided cases which did not involve more than sixty cents. Added to these courts was the bishop's court at Quebec, which tried cases which arose in the province of the Church.

If we could have visited the governor's dwelling at Quebec on any Monday morning, we would have found the council in session in the antechamber. The members sat at a round table. At the head was the governor, with the bishop on his right and the intendant on his left. The councilors sat at the lower end of the table in the order of their appointment; the attorney-general also had his place at the board as the council's legal adviser. This handful of legislators, only sixteen at most, is a very different legislative body in manner of election, number composing it, class of people from which they were chosen, and power to act freely and independently, from the legislative assemblies which grew up in the English colonies. Usually the council did not work

very smoothly. The governor, the intendant and the bishop were often in disputes. The intendant, though third in rank, presided at the meetings, took votes, signed papers and called special meetings. He was given in some ways more power than any other official in the colony, and was constantly trying to increase his power. He controlled the expenditure of public money, had the power to call cases before himself for trial, and the power to issue ordinances, whenever he thought necessary, which had the force of law. A great many of these ordinances have been preserved to the present time. They were usually read to the people at the doors of the churches after mass, and related to a great variety of subjects, such as the protection of game, sale of brandy, caring for stray hogs, fast driving, value of coinage, weights and measures, building churches and settlement of boundary lines. For instance, if the officer who superintended the public highways reported that a new road was wanted, an ordinance of the intendant set the whole neighborhood to work on it. Or instead of a road it might be a church. But in every case, instead of the people managing the matter, it was all done by an officer of the king.

Such is a brief sketch of the government of Quebec. It is a type of the kind of government which grew up in New France wherever government grew up at all. Its policy was to keep the colonists in the condition of children. There was not, as you have seen, a single officer chosen by the people. All were chosen, either directly or indirectly, by the king. No public meetings were permitted, no public discussion allowed. One of the intendants expressed the whole French policy

when he said, "It is most important not to let the people speak their minds." You can, no doubt, see a great difference in the training which the people would get in being ruled by a handful of officers, appointed by the king and for the king, as was the case in New France, and being ruled by town-meetings, as was the case in New England, where practically all the people, without regard to wealth or class, met and discussed freely their needs and made laws governing every detail of their local affairs. In New France the people were absolutely dependent upon the one central power vested in the king across the sea. They were never taught to think independently nor to do things for themselves. Arbitrary power always tends to make those who rule corrupt and selfish; those who are ruled, ignorant and dependent. The colonial history of Canada is an excellent example of this result.

What is the answer, then, to the question we stated at the beginning of our study of the French: What ideas did France bring over and plant in America? None that were new and full of growing power. She brought to America and sought to plant in the new soil ideas belonging to the Middle Age times. She had old ideas only for the new soil. In industry she planted feudalism; in education, schools for the few, and those controlled entirely by the church; in religion, the complete sway of a single branch of the Christian Church; in government she sought to plant in the heart of America the old Roman idea of absolute, despotic government, as it was then being carried forward by the most powerful despot in Europe, — Louis XIV.

In the year 1754, France tried to take the last step

in making good her claim to the heart of North America, by seizing the forks of the Ohio River. By doing this she hoped to hold the Spanish in Mexico, and the English between the Appalachians and the sea. It was here, at the doorway of the Great West,—the forks of the Ohio Valley,—that the first critical struggle for American freedom was fought. Free schools, free religion, free industry, free government, were all at stake in the struggle. It was not simply a contest for the Ohio Valley, nor even for the great Mississippi Valley; it was in its *ultimate* effect a struggle for the greater part of North America, reaching from ocean to ocean. So great was the issue at stake, that Mr. Fiske has called Wolfe's triumph, on the plains of Abraham, 1759, by which French power was practically overthrown in America, the greatest turning-point in modern history. And Mr. Green regards the defeat of the French at Quebec so important in the growth of our own institutions, that he calls it the beginning of the history of the United States. With the doorway open to the west by the conquest of the French, the English colonists could pass freely through the Appalachian Mountain passes, spread over the level Mississippi Valley, and take possession of the finest region for developing a great civilization, all things considered, in the world. This they quickly did after the French were defeated, and as they moved westward carried with them the seeds of free institutions, which they had been slowly maturing on the coastal plains on the eastern side of the Appalachians. The final treaty by which France surrendered her American possessions to England, at the close of the French and Indian War, was in 1763. All east of the Missis-

issippi, excepting two islands — Miquelon and St. Pierre — retained by the French as fishing stations, — was given to England; that west, to Spain. In 1800 France secretly secured from Spain all she had given up west of the Mississippi, and for the short period of three years Napoleon dreamed again the dream of the old despotic rulers, as he saw visions of a great French empire in the heart of America. But it was too late in the history of freedom for this dream to become true. Since the close of the French and Indian war, thirty-seven years before, free institutions had pushed rapidly westward, and industrious, self-reliant men were demanding more room in which to plant free labor, free schools, free religion and free states. So, in 1803, in order to furnish further room for the western pioneer to expand, and also to give him possession of the greatest natural commercial highway on the continent — the Mississippi, — President Jefferson purchased France's possessions west of the Mississippi for fifteen million dollars. Thus French power and French despotism finally disappeared from America a hundred and ninety-five years after her first permanent settlement was made on the Gulf of St. Lawrence. France like Spain had fallen in the New World because she did not know how to build therein *institutions for the people, by the people and of the people*. Her institutions were built for the king and by the king. America was not the soil in which to plant the idea that men and institutions exist for rulers, but that rulers and institutions exist for men. Neither France or Spain had borne to America the new agents of thought and freedom which we saw developing in Europe in the sixth grade, — the parliament, the print-

ing press, the University, the public school, and free religious discussion. If the New World was to be free it was fortunate that both France and Spain should fall back to the Old World and give way for the unhampered development of Teutonic liberties, represented at first in America by the English Colonies, and by the close of the eighteenth century represented by the rapidly growing American Union.

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THE IDEAS WHICH THE ENGLISH COLONIES DEVELOPED IN AMERICA

As we have gone forward in our history work from grade to grade, we have, no doubt, come to see and feel, to some degree, that great movements in history and in the lives of peoples are more or less closely related: that they do not begin suddenly, without cause, and end by chance, but that every great historical event is a result of what has gone before and affects what comes after. So at present let us look backward on the long warp and woof of history the loom of civilization has been weaving, gather up some of the threads already spun, and follow them forward as they are woven into our own American life.

In the Crusades we saw that the Europeans had their thoughts greatly widened, and learned much about traveling by water and how to build better ships. This led to extensive trade routes to the East, and afterward to Columbus's epoch-making trips to the West. During the century in which Columbus was born, by the Renaissance movement, we saw the European scholar enthusiastically take up the art and literature of Greece and Rome, and begin to think for and depend upon himself. Partly as a result of this, many people of Europe began to demand greater individual freedom in religion; and this in turn led to the Reformation. Along with these move-

ments toward freer life, we followed also the growth of the English Parliament, and saw how, in England more than in any other European state, the people held on to their ancient Teutonic rights and worked out a system of free government. These germs of Teutonic liberty we saw were very old, being born many centuries before in the German forests.

When Europe's trade routes to the East were destroyed by the Turks, during the fifteenth and sixteenth centuries, the steps already taken in travel and learning, during the Crusades and the Renaissance, led the better scholars to say: "The earth is not flat, but round; we are now able to build large, strong ships, and know much more than formerly about water travel. Let us sail west across the Atlantic Ocean, and reach the East by an all-water route." This was the thought of Columbus, whose home was Genoa, in Italy. Now, you will remember that Genoa was one of the Mediterranean cities which grew so rapidly in trade and travel during, and just after, the Crusades, and also that the Renaissance centered in Italy. So it is not strange to see that Columbus was one of the first to believe that the earth is round, and the first to *act* upon the thought, by boldly setting forth westward in order to reach the eastern coast of Asia. In 1492, as we have seen in studying the Spanish colonies, he crossed the Atlantic in Spanish ships, seeking a trade route to the East. This, however, was not his only purpose. He wished to Christianize the peoples he might find, as the Crusaders had attempted to do with Mohammedans and Turks, during the twelfth and thirteenth centuries. Thus, while it had now been two hundred years and more since

all Europe was interested in the Crusades, something of the crusading spirit was still living and going on in the minds of the Spaniards. Instead, however, of reaching eastern Asia, Columbus in sailing westward found two continents and many islands stretching across his path. Thus our own country was discovered. Soon wonderful stories were spread by the printing press throughout Europe of the newly discovered lands, and all of the leading countries hastened to send out men to explore them. All the nations of western Europe laid claim to portions of America, and the rule grew up that whoever first settled a country should have a right to hold it.

The leading countries of Europe which made explorations in the great new West were Spain, France and England. Other countries, as Holland and Sweden, also explored and claimed portions on the Atlantic coast; but their claims were soon overrun and swallowed up by the English settlements, and we will, therefore, only glance at them as we study the growth of the English colonies. Before passing the efforts of Spain and France, however, in the New World, let us again call to mind where they attempted to locate. Spain claimed the southern part of North America, as far north as Florida. And, as we have already seen in the study of the Spanish colonies, during the sixteenth, seventeenth and eighteenth centuries warriors, priests and miners scattered over Mexico and Central and South America. France sailed up the St. Lawrence River, and explored the Lake regions, and, pushing down the Mississippi, laid claim not only to what is now Canada, but to the entire Mississippi Valley. This left to England the ter-

ritory between Florida and the St. Lawrence Valley, extending inland to the Appalachian Mountains.

This region claimed by the English is one of the finest portions of the North American continent, having a fine soil and lying as it does in the temperate zone. It consists first of a plain stretching from northern Maine to Florida, about forty miles in width in the north and increasing toward the south to a width of nearly two hundred and fifty miles. From this plain gradually rises, on the west, an undulating slope which stretches to the foothills of the Appalachian Mountains. The Appalachians, though not very high, were in colonial times heavily wooded with forests and thorny undergrowth and, having but few good passes in them, tended to keep the English from scattering toward the west, as was the case with both the Spaniards and the French. But from north to south, throughout the Atlantic slope, communication was comparatively easy, and this made it possible for all the English colonies to grow gradually into a single compact life, commercially, socially and politically. Thus you see that though they were prevented from extending the roots of their institutions very rapidly toward the west, they planted them all the more deeply on the Atlantic slope, and thus were able to develop a firmer, hardier life for the conflicts which they would meet with—forest, beast and man—as they spread from the Atlantic to the Pacific.

In studying the Reformation we saw how the Church of England became divided into sects having different beliefs, and that many Englishmen were persecuted and thrown into prison because they dissented from views held by the Established Church. A small band of these

liberty-loving people, after wandering from England to Holland, where they lived for twelve or thirteen years, at last decided to come to America. They hoped to find in the New World a home where they could enjoy the freedom in religion which was denied them in their parent land. So in 1620, after a stormy voyage across the Atlantic, the *Mayflower* landed on the coast of Cape Cod Bay, carrying about one hundred men and women looking for a home and a spot in which to plant the germ of freedom. Some were farmers, some mechanics. All of them were "plain people" and all were used to work. They were Separatists from the English Church, exiles from their native land, and they had come as families to tame the wilderness and establish therein their permanent home. Before landing they met in the cabin of their ship, formed and signed an agreement, called the "Mayflower" Compact, promising to live together under laws which would be best for all of them and bring peace and growth to their settlement. With this their first Constitution made, they stepped from the wild sea to the wild land and began to make a way into the wilderness over the dead bodies of many of their little company, and against thickets, wolves and Indians.

Being poor, they had borrowed money from London capitalists to come on, and had first to earn sufficient to pay this back, with interest at forty to fifty per cent, before a surplus for themselves could be begun. In all our studies thus far we have come to know the Anglo-Saxon people as brave in overcoming difficulties, and this little band of wanderers (or Pilgrims, as they have come to be called), in fighting the snow, Indians and death in the New World were as brave as any who had

fought the despotism of the king in the Old. The settlement grew very slowly, but in time they improved both their homes and the healthfulness of the place and began steadily to increase. Then they began to be joined by others who, like themselves, were seeking free homes and opportunities for free worship.

In observing this early Pilgrim settlement there are many features which are very different from what would have been seen in either the French or Spanish colonies in America. The English colonists came of themselves, rather than being sent by the king, as was always the case with the French and Spanish. They did not come for furs or gold, but to plant permanent homes and to secure a place for the free exercise of their religion; they formed their first constitution themselves (the *Mayflower* Compact) instead of having it formed for them by the home government; they themselves elected their own officers from the colonists instead of having them sent to them from the home country.

While these Separatist settlers were struggling for a start in the New World, many English Puritans who still remained in the Established Church were growing tired of being restricted in their worship by the English king, and hearing that the settlers in New England were prospering, they naturally turned toward America. Thus in a short time began a period of rapid settlement. In 1628 Salem was settled by a party of English Puritans, and in the same year the Massachusetts settlers were granted a charter by the king. In 1630 a fine, large-hearted Puritan, John Winthrop, who was Governor of the Massachusetts Company in England, came to America, bringing a large number of colonists

with him, who settled at Boston. This Puritan immigration grew rapidly till 1640 (when better conditions were secured for them in England), and gradually the entire coast of New England became inhabited, almost entirely by Englishmen. As more settlers came, population slowly pushed inland; and in 1636 some of the freer spirits, searching for better lands, migrated westward through the forests to the fine Connecticut Valley. They were soon followed by many others, who made the settlements of Windsor, Weathersfield and Hartford. In 1638 New Haven was settled, and later these western settlements on the Connecticut River were united in the colony of Connecticut.

In 1636 trouble arose in the Massachusetts colony, because of the preaching of Roger Williams of Salem. Besides declaring that the settlers in Massachusetts had no right to the land unless they first bought it from the Indians, he said no state officer had a right to compel one to worship according to a particular religious opinion. He declared that every one should be allowed to worship as his conscience told him was right. This idea, as you see, was the ripening fruit of the germ of free worship planted by the Reformation. Now these colonists had come to America and suffered many hardships in order to live in peace and enjoy freedom of worship for themselves; but here was a man who, as they thought, would overturn the cause they had sacrificed so much to establish, so they ordered him back to England. Instead of going back he escaped into the wilderness, and, with a few followers, made his way to Narragansett Bay, where he purchased land of the Indians, and began a little settlement which he

called Providence. He was soon followed there by more of his sympathizers, and when the settlement had grown larger Williams got a charter from the king. Thus the colony of Rhode Island was founded (1636), and grew up upon such principles of religious freedom that the voice of Williams was like that of John Baptist, crying aloud in the wilderness for a better way. And the way has grown better from his day to the present hour.

So far, we have merely mentioned the time and a very few facts concerning the settlement of New England. Desire for freedom, both political and religious, was the underlying cause in each case, and this movement for wider liberties in the American woods is only a fuller fruitage of the ideas of liberty which we saw in germ among the early Teutons in the German forests, and whose growth we followed through the Middle Ages as it manifested itself in the Renascence, the printing press, the English Parliament, the Reformation, and the discovery of the New World.

To-day New England soil is not very suitable for farming, but it was much less so then, covered as it was with stones and forests; thus the early settlers did not live on large farms, far apart, as they might have done if the land had been level and treeless, say like Illinois or Kansas, but they lived close together, on small patches of land. There were other reasons also which led to compact settlement. Many of them came in small bands, or groups, under the leadership of their favorite pastors, and chose for religious reasons to live close together so that they might easily attend church. We must not forget also that the land they came to was owned by the Indians, who of course objected to giving it up. For

this reason it was necessary to keep close together in order to be strong enough to protect themselves from the savages in case of attack. Thus they grew slowly, fishing, hunting, farming a little, manufacturing much of what they needed by hand, and trading some with the Indians, from whom they got furs, wild meats, grains and other food supplies. What best shows their character is that they stayed through all kinds of hardships, stuck to their undertaking, and at length, through their own efforts, came to manage their local affairs with hardly a thought of being under the control of the king or the English government.

As already said, the Indians gave them much concern, as they were liable to attack them at any time. For this reason the Puritan always went armed, whether at work or at church. Of course all went to church; no one thought in those days of staying away without the strongest of reasons. Regularly each Sunday morning, the inhabitants of each settlement were called together, often in the smaller settlements by the beating of a drum, at the little log church, which was always surrounded by a high fence for protection against the savages. In answer to the call, could be seen the stern Puritans, each with his flintlock gun, accompanied by his wife and children, going to church. It was these brave, duty-loving people who, believing they were the Chosen People of God like the Hebrews of old, were planting the seeds of free religious worship on the bleak New England hillsides. But just as we saw Luther and Calvin severely punish reformers who wished to reform faster than they, so now the Puritans, having found the freedom they so much wished, could

not so far rise above the general thought of their time as to extend the same opportunity to others, — Roger Williams and the Quakers, for example. These they persecuted and drove from their homes, though they were merely seeking to widen the privilege of freedom till every one should be given the right which both Pilgrim and Puritan had left home and native land to secure.

But principles of liberty are like century plants or trees of the forest — they grow very slowly. It was so in New England. The Puritan, having come to America for religious freedom for himself, had not enough at first to give to others, so, as already said, when Roger Williams asserted the right for every one, he was driven from the colony; but only to set up in another corner of New England, on Narragansett Bay, a colony in which every one could worship as his conscience dictated. This was the first time in all history that a state was founded upon the principle of perfect religious freedom. It was this step, with others like it which followed in the English Colonies, especially in Maryland and Pennsylvania, through the seventeenth and eighteenth centuries, that enabled the framers of the Constitution to make one of its noblest provisions: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." ¹

Now, having briefly examined the growth of religion in New England and seen that the principle of free religious thought was slowly developing there, let us look at the ideas of government planted among these colonies.

The different New England colonies were governed in

¹ Const. U. S., Amendment I.

much the same way. The Pilgrims, as we have already seen, agreed in their compact on the *Mayflower* to rule themselves by such laws as they themselves might enact. As they were of the middle class and practically equal in rank, they had an excellent opportunity to establish a government in which there should be no class distinctions or titles of nobility, but in which all should have equal opportunity and stand upon the same footing. This principle of equality they immediately began to set up by refusing to establish any ranks of nobility in the colonies. We have already noticed how the settlements were made up of groups of people. The territory covered by each group naturally became a district for local government. In England these small divisions were called townships, or towns. They were called the same here, and became the unit of government. By unit of government is meant the district which had a local government of its own, and from which representatives were chosen. Of course, after a short time there were too many people in each colony for all to meet together to make their laws, so the voters selected representatives to meet in a legislature to make them. As we saw in our study of Parliament, in the sixth grade, they had been doing this in England ever since the time of Simon de Montfort, almost four hundred years before; and while there was some improvement here over the English system of government, we shall find them in the main following English customs.

Now let us look at the government of the New England town or township. It was governed by a town-meeting just as the English town was governed by a

town-moot. Situated at the center of the township was the church, and near it was the town pasture, or common, with the schoolhouse, and the blockhouse, or fort, for defense against the Indians. All men, twenty-one years of age and over, and, in the leading colonies of Massachusetts Bay and New Haven, who were members of one of the congregations within the limits of the colony, were allowed to vote. Thus you will see that in the leading New England colonies church and state were at first closely connected. All of the voters assembled once a year, in March or April, before the spring planting. In early days the meetings were held in the church, but later a townhouse was built, in which the voters met. Notices of these meetings were posted in a public place, and when the people were all assembled (which at first they were compelled to do or be fined), the town clerk would call the meeting to order; they would select a presiding officer and then proceed to business. Here they voted taxes and selected their officers for the coming year; provided for education, building roads, taking care of the poor, keeping up stock and like things. Here they also voted for the higher officers of the colony and selected representatives to the general court, or colonial assembly. Thus they were developing in the forests of America the same ideas in the same kind of an assembly which their Teutonic ancestors had used in the German woods more than a thousand years before. In Rhode Island's early history, as well as that in the Connecticut colony, government was even freer than in Massachusetts, the adult citizens being allowed to vote without being required to belong to any church. Thus in looking at the government in

the New England colonies, we see the same principles — self-reliance, free thought and free discussion — already seen in the development of the English Parliament, the Renaissance and the Reformation, having a fuller and freer growth in the American wilderness.

Having now seen something of the religion and government of New England, let us look at another institution which helped greatly to work out their liberties, namely, the public school.

Near the townhouse or church in each New England village was a schoolhouse, and could we have been there and followed what was done in the town-meeting, we should have seen them appointing school officers, fixing their salaries, deciding what should be taught, and regulating every detail concerning their education. Next to the New Englander's passion for religion was his passion for education. By the time they had reaped their fifth small harvest on the shores of Massachusetts Bay, they had established a public school at Cambridge, and thereafter schools spread rapidly throughout New England. In Connecticut any parent who neglected the education of his children was fined twenty shillings (almost five dollars), and Massachusetts had a like law. Educated English men and women traveling through New England in the seventeenth century noticed that almost every one could read and write. This was a constant surprise to Europeans visiting New England, for at that time both in England and France the majority of the common people were very ignorant, and in neither country was there a system of common public schools. Almost immediately after the first public school was established, Cambridge was made a college for higher

education (in 1636), and in 1647 it was ordered that every township having fifty householders should appoint one within their town to teach all such children as should attend school to read and write, and that when any town should increase to one hundred families they should set up a grammar school, whose teacher should be able to instruct youth as far as they might be fitted for the college of Cambridge. Now the chief fact about all these schools was that they were for *all*. And they were a great training-ground for teaching the lesson that all should be given an equal opportunity for education, for religious freedom and for taking part in the affairs of government. As the children met on equal footing and spelled their a-b abs, they were slowly and unconsciously spelling out the Declaration of Independence; in practicing their curves and pothooks they were getting that practice which finally helped them to write the Constitution of the United States.

But this was not all that was done in the way of education. One year after the first public school was established a printing press was set up at Cambridge. Printing presses were soon to be found throughout New England. Probably no other machine ever invented has done so much for the liberty of man as the printing press; and there was no other corner of the earth where the whole mass of the people would have held it with such a tight grip in the seventeenth and eighteenth centuries as they would have done in New England if it had been proposed to take it from them.

Land-holding in New England also tended to place all on an equal footing. Could we have traveled over the little farms in the valleys and on the rocky hillsides dur-

ing these centuries, seen the prevailing extent to which every farmer owned his own farm, observed the honor in which labor was held by every one, whatever his education, office, or social position, we should have seen in the main the same tendency toward equality of all in industry that we have observed in religion, government and education. How immeasurably different would the life in a French or Spanish colony have seemed when compared with all this. The people in one was somewhat like a hive of drones, driven to work and sharing little in what was produced; the other a hive of working bees, each striving to become queen, contributing and sharing with increasing equality in all that was produced in the line of wealth, or education, or religion, or government, or social position.

Let us turn now from New England to the colonies of the South; that is, to Virginia and her neighbors, — Maryland on the north, the two Carolinas and Georgia on the south.

In 1607, just thirteen years before the Pilgrims landed on Cape Cod Bay, a party of English people sailed into the mouth of the James River, Virginia, and made a settlement which they called Jamestown, naming it, as they did the river, after their king. These settlers came to America for a different purpose from that which led to the New England settlements. Many explorers sailing along the coast of America had gathered cargoes of fish, furs and minerals of more or less value, and on returning with them to England had reported many signs of gold on the Atlantic coast. At once a company was formed for exploring for wealth. Thus for the most part the chief men of the Jamestown settlers

who first came were made up of Englishmen who hoped to win wealth by easy means. Of course they were disappointed when they found no gold. They did not wish to work themselves, and at first the settlement almost died out. Soon, however, new settlers came, bringing supplies, and the colony began to thrive. In time industrious settlers came who put the idle to work in clearing the fields and planting tobacco. The man who did most to keep the early settlement alive was Captain John Smith. As in New England the Indians at first caused them considerable trouble, but in time the settlers became too strong for them.

There was a marked difference in the circumstances which surrounded these colonists and those of the New England settlers. First, the character of the country in which they settled was different. Virginia was especially suited to farming. The Indians taught them the use of tobacco, and ere long, as there was plenty of land, many of them became owners of large tobacco plantations, many of these containing several thousand acres. Virginia, near the coast, is a low country with many streams; for this reason each plantation, lying as it did upon the river bank, could have its own wharf, and there load its large crops of tobacco and grain and in return unload supplies received direct from across the Atlantic. For this reason largely Virginia built few towns.

The South was also kept agricultural, largely from the fact that in 1619, and increasingly thereafter, negroes were bought and worked as slaves by the Virginia planters. These slaves, together with indented white servants, who outnumbered the negroes till near the

end of the seventeenth century, were generally ignorant, unable to do skilled work and hence were employed almost entirely in the field.

Let us see some of the further effects of slavery in the South. The first Virginia settlers, as already said, were of a rather aristocratic class, who did not like to work. Since they had slaves to do their work for them, they became more aristocratic as their wealth increased, and soon came to look upon slaves and white people who were poor as an inferior class. There was a great difference as you see between this and the society in New England, where every one worked and every man considered himself the equal of every other. Neither could the Virginians meet in local groups and make their laws, as did the settlers in New England, because the planters, scattered for miles, as they were, along the river banks, resided too far apart to easily and frequently come together to discuss and make their laws. Thus they did not have the town-meeting and township government in Virginia, but instead of it the county government, in which only the wealthier classes took a hand in the management of affairs. In this county government they clung to the old custom of England existing since the Parliament of De Montfort (1265); *i.e.* that of sending representatives to their colonial assemblies. Thus Virginia, though not so free in her arrangement of political affairs as New England, nevertheless held on to the English principle of representative government in establishing her legislature. It was here in Virginia that the first representative assembly in America met. In 1619 two representatives, or burgesses, from each borough met in the church at Jamestown as the

Virginia Colonial Assembly. They sat with their hats on, according to the English custom, and in other ways imitated, perhaps unconsciously, the customs of the English Parliament.

This assembly, composed chiefly of large planters, continued to meet annually throughout the seventeenth and eighteenth centuries. It did not train the slaves and lower classes in lessons of liberty, but it did train an upper class of gentlemen planters — as Washington, Henry, Madison, Jefferson, Monroe, and Marshall, who were as fierce in guarding liberty when it was in danger as a lion would be in guarding its cubs. When the English king attempted to take from the Americans their local rights in 1775, none saw sooner than these Virginians that the whole stream of Teutonic liberty was in danger of being stanchd, and none strove more heroically with pen and sword to keep its current open and its waters pure. But, as already said, the South could not see in colonial times that this liberty should belong to *all* people, — not even to all white people, but those only who held slaves, much land and were well born.

Although the Virginians had no town-meetings, they did not give up their old Teutonic community ideas in the slightest degree. At least once a year they had what was called a court day. On these days the people from far and near would gather on the courthouse commons, coming afoot, on horseback, in wagons, ox-carts and in river boats. Here they mingled together, — the backwoods hunter, the owner of a few acres, the owner of thousands, the shiftless white, and the aristocratic planter, politicians, traders, negroes and all. Old contracts were settled and new ones made, lands were

rented, property sold and transferred. This was all democratic in a sense, but it was democracy in which the ruling spirit was aristocracy.

Having now taken a brief view of the general features of the government of Virginia and neighboring colonies, let us look at the Church.

The early settlers were mostly followers of the Church of England, but they were not so strict that they did not admit other sects to the colony, although down to the time of the Revolutionary War they taxed others for the support of the English Church, whether they were members of it or not. They governed themselves in local matters in the parish, which was at first their unit of government. This was similar to the old English vestry government; however, in the South, instead of all the people of the parish coming together to discuss religious affairs, as would have been the case in a New England colony, the vestry was composed of twelve men, chosen, at first, by the people, and afterward, as vacancies occurred, by the vestrymen themselves. In the vestry meetings they voted taxes, appointed overseers of the church and of the poor, and selected their parish minister. After a time these parishes were grouped into counties for political purposes, and the county became the unit of government.

Virginia had for a long time no common school system. One of their governors even said near the close of the seventeenth century that he thanked God that Virginia had no common schools and hoped that he might never see them there. There were reasons for all this. In the first place, the settlements were so scattered that not enough white children to form a common school could

have come together in one place, even if they had wished to do so. But the class distinctions of the South made the upper classes unwilling to have their children associate in school with the lower ranks. The wealthy planters either sent their children abroad to school or educated them by bringing teachers to their homes. The lower class of whites and the slaves were ignorant and generally thought of nothing better for their children, and were too poor to provide for it, even if they had. The same travelers who found all the common people of New England able to read and write were astonished at the difference in education among the masses in Virginia. The wealthy planters brought their reading matter from abroad, while the poor had neither time nor taste for books. Likewise, the printing press was late in reaching Virginia or any of the neighboring colonies. Without common schools, or books, or newspapers, or opportunity for voting for those who ruled him both in Church and state, the poor man of the South was chained to the lower rounds of the ladder, and had almost no chance to rise to a higher or freer life.

Let us look now at the home of the typical Virginia planter. Grouped around the large plantation mansion, at a distance, were the cabins of his slaves. These, though often kindly treated, were under the most absolute control of the master. The white laborers scattered about on the plantation were reduced by slavery to the same level of life; they were often more idle, shiftless and criminal than the slaves themselves. Within the walls of the planter's mansion itself there went forward daily a rather monotonous, dignified, substantial style of life, often one bordering on elegance.

In many of these homes there developed a culture and grace born of travel and much association with people of refinement. Over all of his little plantation-kingdom the planter ruled as absolutely as a feudal lord of the Middle Ages ruled over the vassals of his fief. Indeed the southern life which grew up in Virginia and the neighboring colonies during the first two hundred and fifty years of their history, was in spirit feudalism transplanted from Europe to the New World.

As already said, there were other southern colonies much like Virginia. North and South Carolina, which were first settled in 1663, and Georgia in 1732, were much the same, because they too were suited to rice and cotton plantations and found slave labor profitable to the more wealthy class. However, these colonies were at first settled by a less aristocratic and more willing-to-work class of people. Finally, however, and especially in South Carolina, the population came to have a large body of negroes and white slaves, who worked on the cotton or indigo plantations, or in the rice swamps along the coast. The labor in the rice swamps was especially unhealthful, the atmosphere hot and damp, thus making it almost impossible for the whites to engage in field labor.

Generally in these southern colonies much freedom of religious practice was allowed, and hence to them came Jews, driven from Spain during the Inquisition, French Protestants driven from both France and from Canada by religious intolerance, Presbyterians from Scotland and North Ireland, Quakers, Baptists and Methodists from other colonies and from England.

Just north of Virginia was the colony of Maryland, set-

tled in 1634. Here, as in Virginia, tobacco culture was largely carried on. Here also there came to be some very wealthy planters, but the more common class of people made up the bulk of the population. In religion it was at first a Catholic settlement. Great freedom was allowed all sects of religion, as was the case in Pennsylvania and Rhode Island, and all Christians, so long as Catholics had control of the colony, were allowed free worship whether of the Catholic faith or not. As in New England, at first assemblies of all the free voters were held in parishes; but when Maryland had grown in numbers, taxes were assessed and laws made by representative assemblies. First the unit of government was the hundred, as in England, but later representatives were chosen by counties as in Virginia.

Thus, in looking over the southern group of colonies we see English institutions springing up everywhere through the seventeenth and eighteenth centuries,—the county, or borough, the representative legislature, the parish and the same general movement toward free religious worship which we have previously observed developing in New England. The tone of free thought for the upper class in the South in colonial days was as truly English as that in New England; the great difference was that in the New England colonies these liberties constantly filtered down among the mass of the people and became more deeply rooted in the minds of the many, while in the South they were jealously guarded and held tightly in the hands of the few.

Meanwhile, let us see what has been going on in the group of colonies between Maryland and New England,—Delaware, New Jersey, Pennsylvania and New York.

We have seen that other countries than England held claims to American soil, and sometimes these claims overlapped each other. Thus it came about that two or more countries might claim the same territory. The Dutch, for example, settled New York, which then included New Jersey, and had struggles concerning boundaries, both with New Jersey and the English colonies to the northeast. They built the small village of New Amsterdam, which to-day is New York City. Along the banks of the Hudson they undertook a system of land ownership much like the old feudal system. They had free schools and popular assemblies. Meanwhile, settlements in Delaware were begun by the Swedes; and although this small Swedish colony soon fell into the hands of the Dutch, the Swedes left the influence of their industry and thrift upon the people. But this Dutch territory, controlling as it did the front doorway — New York harbor — to the American continent, was entirely too valuable for England to lose; and what was of more importance, it divided her northern and southern colonies. No complete union of the English colonies could be possible while the Dutch claims kept them apart. So in 1664, just fifty years after the Dutch made their first settlement in America, England conquered the Dutch settlers and brought the territory under her control. This conquest also ultimately gave the English the key to the West through the Hudson and Mohawk valleys.

There was yet a large strip of land, between New York and Maryland, containing another doorway to the interior of the continent. This was given by the king of England to William Penn, who sent settlers to it in

1681, and the following year came himself and founded the city of Philadelphia. Penn and his settlers were Quakers, and believed fully in the freedom of thought established by the Reformation. They were very liberal minded, and invited to their colony people of all religions. Penn himself traveled through Europe and gave a general invitation to the oppressed of all sects to settle in his colony. The result was that oppressed people of all religious denominations came to Pennsylvania; and as the same wide freedom came to be allowed in the other central colonies, many also settled there. Quite a number of Scotch Presbyterians settled in New Jersey, which had been purchased by Penn and his friends. Jews and French Huguenots thronged into these central colonies, especially into Pennsylvania and New York.

The greatest freedom also grew up here in government, especially in Pennsylvania, and all laws made and taxes assessed came directly from the people. Penn bought the land from the Indians and by presents made them his fast friends. Means of education also grew from the very first. A writer says: "Three years had not passed after the landing of the first colony in Pennsylvania when the clank of a machine which had reformed Europe and caused America to be discovered could be heard under the shade of the Pennsylvania forests." He means, of course, the printing press. Nearly fifty years previously Massachusetts had set up her first press at Cambridge. It was by peace and not by war, by knowledge and not by gold, that the English colonies in America sought to found their institutions.

By the middle of the eighteenth century Philadelphia

became the leading city in America, which was quite natural considering her favorable situation and liberal laws. The middle colonies, especially Pennsylvania with her many different peoples, became a door through which liberal ideas entered the other colonies. Pennsylvania settlers, pressing westward, when they struck the Appalachian Mountains were frequently turned southward. They poured down into the western parts of Virginia, the Carolinas and Georgia, and became the free, lusty, self-reliant forefathers of the rough backwoodsmen, like Boone, Sevier and Robertson,—just the kind of people, in fact, needed to push across the mountains in the last half of the eighteenth century and subdue the forest, the French and the Indians in the vast trans-Appalachian territory, and to carve out of it the states of Tennessee, Kentucky, Ohio, Indiana and Illinois.

All in all these central colonies, as they grew ever stronger, because of their many types of speech, blood, religion and government, living in fellowship together, none lording it over the others, were a pattern of what the great Union was to grow to be in the nineteenth century, when it should become a union of the States and the free home of every tongue and people.

Thus we see in the middle part of the eighteenth century an American population reaching from Maine to Florida, having many kinds of people, but all being molded by one general set of ideas. All their institutions were English. In speaking of the local government in the colonies mention has been made of colonial governments. Not all of these were alike. There were three general kinds: First, Rhode Island and Con-

necticut had Republican forms of government; that is, the people there elected their governors and other officers. Second, Pennsylvania, Maryland and Delaware were each owned by men who appointed the governors who ruled in them; for example, in Pennsylvania, William Penn or his descendants appointed the governor. These were called proprietary governments. Third, the remainder of the colonies were Royal Provinces, so called because their governors were appointed by the English king. But whatever their form or name, in all the colonies there were free local governments — either township or county — and colonial assemblies elected by the people. They were indeed practically thirteen colonies of self-governing people.

In 1704 (ninety-seven years after the founding of Jamestown) Boston published a weekly newspaper. It was only a half-sheet of foolscap in size, but was thought sufficient to contain all the news of the day. Best of all it was a beginning. Other newspapers were soon founded. In 1775 four were printed in Boston and as many more in Philadelphia.

The free schools which were scattered through the central and northern colonies were the best supporters of the printing press. By the time of the Revolutionary War (1775) there were several higher schools of learning. Besides Harvard and Yale, the two leading universities, there were Dartmouth, Columbia, Princeton and Pennsylvania university, and even Virginia was seeing the need of schools, and with aid from the English king and queen, William and Mary, had founded a college named for them. It is nevertheless true that mental progress was slow in the slave region, and students were few. It is

also true that slavery existed in the northern colonies, but as slaves in the North were generally used only as house servants, they were much fewer, better cared for, and did not greatly affect the character of the institutions among which they grew. Many attempts had been made to Christianize and educate the Indians. Dartmouth College, in New Hampshire, was founded partly for their education, and one Indian graduated at Harvard College, but not much was accomplished in way of their general education or conversion to Christianity. A public library was founded at Philadelphia in 1742 by Benjamin Franklin, and several smaller ones were soon after established in the principal towns of Pennsylvania. These were kept up by the people. New England also did much for the education of the general masses through the public library. Boston was already by the time of the opening of the Revolution showing a taste for music, painting, and other forms of art.

If now, at the middle of the eighteenth century, we take a brief view of the English colonies, we shall see how much they differ from either the French or the Spanish. In the English colonies were found hundreds of little local governments, cities, towns, townships and counties, — and each colony had a central colonial government, all practically in the hands of the people. Over the entire domains of the Spanish and French there was neither township, county, or colonial legislature, — all government with them was carefully guarded and securely kept in the hands of the king.

In the English colonies there had grown up side by side more than a score of different sects of religion, all stimulating and improving each other by free discus-

sion. In the French and Spanish colonies but a single religion was allowed.

In the English colonies there were free schools, a free press and free public libraries; in the French and Spanish colonies no free schools or public libraries, and a few small printing presses wholly under control of the king and the Church.

The labor (north of the Potomac) in the English colonies was mainly free. In the French and Spanish colonies labor was either slave labor or based on feudalism. In short, the English were rapidly developing and extending the principles of liberty in all the institutions, — Church, state, school and industry; the French and Spanish were content to hold firmly to the ideas of the Middle Ages and strove to realize in America their ideal of a single ruler in government as well as a single faith in religion.

Could the English colonists have gone on growing as they were, without outside hindrance, their progress would, no doubt, have been remarkable by the end of the eighteenth century. But in the middle of the eighteenth century they had to meet their first great obstacle to growth. As we have already said, the French claimed the Mississippi Valley. England also claimed it; so, about the middle of the eighteenth century, when the English colonists tried to push their civilization westward through the doorways of the Appalachian Mountains opening into the Mississippi Valley, their right was disputed by the French. War soon came on between the English and the French colonists for the possession of the great valley, and especially did the trouble center at this time about the Ohio River, which

was the great watercourse necessary for France to obtain in order to make sure her complete possession of the entire Mississippi system.

For the first time in the history of the English settlements the people of *all* the colonies came together and fought as if for a united country. It took some strong outside enemy to teach them the first lessons of united action. In this struggle the French had on their side most of the Indians except the six nations of New York, who assisted the English. The final struggle between the English and French for the possession of the heart of America came between 1754 and 1763, and in the latter year France made a treaty ceding to England all French possessions east of the Mississippi, except, as already said, the two fishing stations of Miquelon and St. Pierre. Spain, having helped France, was compelled to give up Florida. France, to make this loss good to Spain, ceded to her all the French territory west of the Mississippi.

The effects of this war were far reaching. It removed all warlike enemies from the frontiers, opened up the natural roadway to the West, left the English colonies more free to expand, and thus enabled them to develop their own resources without fear of being disturbed. As we have already noticed, it brought the people together and began to teach them the lessons of union on the battlefield. Representatives from some of the colonies had been meeting occasionally since 1643 to discuss their common interests. In 1754 a meeting, or Congress, was held at Albany, New York, where a plan for union of all the colonies was presented by Benjamin Franklin. His plan was adopted by the Congress but was refused

by the colonies. They had not yet grown sufficiently to see the use of a permanent union.

The French having been removed from their pathway by the French and Indian War, the English colonies were again in a fair way to start on the road to free institutions with increased strength and hope. But again came a greater hindrance, and this time from England. That government had been put to great expense in the French and Indian War. They now thought the American colonists should be taxed to help pay this debt, and also to pay soldiers stationed in America to protect them. Probably the colonists would not at first have objected to this if they had been allowed representation in the English Parliament, where they could have exercised the privilege of voting taxes upon themselves, which they rightly regarded as one of the greatest principles of English liberty and necessities of free government.

Again, the English government would not allow America to trade with any country except England, and required that all colonial trade should be carried in British ships. The American farmers could grow and export products to England cheaper than the British could grow them, so England taxed the exports from the colonies to protect English farmers. The greatest grievance came, however, in 1765, when a law was passed requiring all colonial business papers, such as wills, deeds and the like, and newspapers, to be written on stamped paper, which was to be bought from English officers stationed in the colonies.

All of these laws were aggravating to the colonies and naturally drove them together to resist them. The colon-

ists felt that they were being unfairly treated, and when later troops were sent to Boston from England to enforce the laws, a united complaint went up from all the colonies, in all of which great men arose to protest against despotic rule. How could such a tyrannical government be imposed upon the colonists by a people whom we have so frequently spoken of as loving liberty, and as having struggled for it for hundreds of years? The answer is found in the fact that this oppression to the colonies did not come from the wish of the English people in general, but rather by the arbitrary will of the king — George the Third — and from a few influential friends who composed his Cabinet, and who were able for a time to control Parliament. There were many members of the Parliament which passed the tyrannical measures who said that the Americans were struggling for liberties as old as the Anglo-Saxon race itself, and that to destroy their liberties would be to destroy the foundation principles of the English Constitution itself. But the English government, as already said, led by a half-crazed king, was in the hands of men who had no sympathy with common people, or with English liberties, and to them the trouble of the American Revolution was due.

The principle that people should not be taxed except by their own representatives was five hundred years old, at least in England, when the American Revolution began, and the colonists would not consent to have this principle destroyed. At first, true to their nature and long training in English moderation and representative government, they employed discussion — the peaceable method of settling the difficulty. They discussed the

matter in the press, they argued it in their town-meetings and colonial assemblies, they published tracts and books upon it. But failing in these peaceable means, they "appealed to the Supreme Judge of the world for the rectitude of their intentions" and then took up arms.

In September, 1774, a body of representatives, called the Continental Congress, met in Philadelphia, and determined to resist the unjust laws of the king. And when, on July 4, 1776, the same body declared that the thirteen colonies were and of right ought to be free and independent states, the declaration was not only gladly received by the majority of the colonists, but also by a large proportion of the English Commons at home. Already, when this declaration was made, the Revolution had been going on for over a year, and George Washington had been placed in command of the American army. The war had been begun for local colonial rights, but persuaded by such men as Samuel Adams and James Otis of Massachusetts and Patrick Henry of Virginia, colonial rights had now grown to a demand for complete independence.

You must not think, however, that all the colonists wished for independence. In spite of all the wrongs done them by the king's government, many were not willing to separate from England. Those who remained loyal to the king were called Tories, or Loyalists. Since a considerable part of the English common people sympathized with the colonists, and did not desire to fight against the liberties which had enabled their own nation to grow so great, King George and his Cabinet concluded to hire German soldiers to fight the Americans. This ag-

gravated the American soldier as perhaps no other event of the war, and did much to gain the sympathy of foreign nations for the colonies, especially that of France. Throughout the entire struggle, from 1775 to 1781, when Cornwallis surrendered at Yorktown, the Americans were led by Washington, whose wisdom, unselfishness and patriotism make him one of the greatest men in all history. General Washington's task in keeping the colonial army together was a most difficult one, for the Continental Congress had no power to furnish money or supplies. They could only ask for help from each of the States, leaving it to their own choice whether they would give assistance or not. But as Congress was able to borrow from France and from private individuals, the war was continued until a great victory over the English army at Saratoga, in New York, in 1777, convinced France that the Americans would win. After this France willingly gave assistance, almost immediately sending money, soldiers and commanders; French volunteers likewise came, foremost among whom was Lafayette. With this help Washington, in 1781, captured the British commander Cornwallis and his entire army at Yorktown, Virginia. This practically ended the war, but the treaty giving the Americans complete independence and all the territory east of the Mississippi except Florida was not signed till 1783.

This is but a brief sketch of the Revolution; but the most important fact to see is, that English liberty was in danger in the hands of the despotic king; and it was most fortunate, not only for the American States but for the whole English race as well, that there was still a people among whom this liberty yet

lived in its original Teutonic strength, and a leader whose remarkable powers both in war and peace enabled him to guide this people both on the battlefield and in the council hall, in such a way as to save these principles of freedom not only for themselves but for England as well. In crushing tyranny in America, Washington thus became one of the greatest benefactors of the entire Teutonic race.¹

America, by the effects of the war, became thirteen "free and independent states," as it is expressed in the Declaration of Independence. But now that they were free, a still more difficult question arose: How could they best govern themselves so as to preserve the liberties they had just won? Some wished for each state to set up practically a separate government for itself, but the majority favored some kind of union. They were in reality one people, with the same language and institutions, and had been brought much more closely together than ever before by the fellowship gained through the French and Revolutionary wars. They were mainly familiar with one form of government. All of them were used to living under some kind of written constitution and of having their government controlled by it. All were used to electing their own representatives. Now that they were free states, they had all reorganized their governments upon the same representative assembly plan, with judicial system and elective governors under state constitutions. In 1777, during the Revolutionary War, a plan of union had

¹ Study here the Declaration of Independence. And have students memorize the first two and last three paragraphs of it, after talking them over with the children and making sure that they see the meaning of them.

been adopted by the Continental Congress. This plan was drawn up in a document called the Articles of Confederation. They were not satisfactory to all of the states, and some were slow in adopting them. Meanwhile they were being discussed by the states, and in 1781 were ratified by all of the states as the form of government.¹

On the whole the Articles provided a poor plan of government. The states under them were much like the staves of a barrel without hoops around them. While leaving each state its own legislature, governor and judicial system, it did not bind them together by a strong central power; that is, the central government had no real power over the states. The union could not make general laws for the states nor settle difficulties which arose between them respecting boundaries and the like, nor tax them for national support. The government was without a head, and while it was given the right to raise and keep an army, make war and peace, make treaties with foreign nations, etc., so long as it had no authority over the states and the individuals in the states to compel obedience, these powers were useless.

However, it was the best they knew at that time, and they made the most of it. Through their failures they learned valuable lessons of how to form a stronger union. During the eight years it was in operation, from 1781 to 1789, trouble constantly arose between the states regarding boundaries, money, and trade, and between the Congress and states regarding taxation.

¹ Study here the Articles of Confederation, and especially observe the large extent of power granted to the States by the Articles, and the absence of independent power granted to the central government.

Many times they were on the verge of war among themselves and in danger of destroying the liberties they had struggled so hard to secure. Throughout all these disputes the wisest men in the colonies strove through press and legislature and council to hold the states together. By the French and Indian War, the land northwest of the Ohio River passed into the possession of England. By the Revolutionary War this same territory passed in reality into the hands of all the states; but several of the states in their selfishness claimed these western lands and did not give them up to the Union, till between 1784 and 1787. This land when surrendered was really folkland in which all were interested, and forcibly reminds us of the little Teutonic settlement which we saw in studying the early Teuton in the fifth grade. It was the same thing on a larger scale, and it is interesting to see how this old Teutonic idea of Public land was one of the foundation stones upon which we built our Union.

Just after the close of the Revolutionary War a company, called the Ohio Company, was formed, to secure and sell land in the northwest territory. It was the intention of the general government to dispose of this land to old soldiers of the Revolution at low prices, thereby helping them and also providing funds for the nation. Thus, while the people of all of the states claimed a share in such valuable territory, the individual states were not so apt to withdraw from the Union.

Just before giving up command of the army, Washington explored the Mohawk Valley. What was much needed, he thought, were easy lines of travel between all parts of the country, especially between the East

and the West; for at this time the roads connecting the different parts of the country were generally very poor. Soon after returning to his home at Mt. Vernon, he turned his attention to the improvement of a trade route to the West, through the Potomac Valley. In order to carry out plans of importance it was thought necessary for Virginia to act with Maryland, and as the improvement would include the headwaters of the Ohio River, Pennsylvania was also invited to take part. Washington thought that while these states were about it they might agree upon an equal system of duties on imported goods, the coining of national money and other matters. And since the meeting was to be held, why not invite all the states to take part in it. So each state was asked to send representatives to meet in September, 1786, at Annapolis. Many of the states did not think the question of enough importance to send representatives, so nothing was accomplished except that another meeting was called for the following May, to meet in Philadelphia, to consider the matters mentioned and other matters that might arise.

Almost every one was beginning to see that the government of the Union under the Articles of Confederation was a poor one, and the "other matters" referred to in the call for the second meeting hinted at some kind of reform in the Articles of Confederation. Thus came about the convention which put into written form the Constitution of the United States, many of the principles of which, as we have seen, were more than a thousand years old. And it is important to notice that this convention was composed of delegates *chosen by the people* and not by the states.

The assembly met at Philadelphia, May 25, 1787, and after completing its work, adjourned on the 17th of the following September. Washington was made president of the convention. Alexander Hamilton was a delegate from New York, Franklin from Pennsylvania, Madison from Virginia. There were sixty-two delegates in all appointed; fifty-five attended at one time or another, and thirty-nine members finally signed the Constitution. It was a meeting of many of the greatest men of the country. Among its members were those who had sat in the Continental Congress and had signed the Declaration of Independence. It contained those who were in favor of a strong central government, those who were in favor of strong local governments, and moderate men who favored the harmonious balance of the two great governmental principles.

The convention met in secret, for the delegates feared if it were known that the then existing form of government was to be changed, those who were jealous of local power might cause their work to be interfered with. Different plans were presented in the convention, and were followed by such stormy debate that it was often feared that the body would be compelled to adjourn without accomplishing any result. No one was there who did not realize the weakness of the existing form of government under the Articles of Confederation, but so many widely different interests were represented by the several colonies that it was hard to hit upon anything that would be satisfactory to all. Every one knew that under the Articles of Confederation the central government had not enough power, but the states were afraid to give it too much power. They had been

driven to revolt against England by a government whose central power in the hands of a despotic king had become tyrannical. So, you see, among these delegates there was room for the greatest diversity of honest opinions and interests. Some would amend the Articles of Confederation, others would cast them aside and make an entirely new Constitution. Some especially guarded the agricultural interests of the South, such as the rice and indigo industry of South Carolina and Georgia, others the shipping interests of New England. The South saw to it that the right to hold slaves was carefully guarded, while the North would have either discouraged slavery or entirely abolished it.

After four months of discussion, during which several of the delegates returned to their homes, either in despair or disgust, the Constitution was completed. After being signed, as already said, by thirty-nine delegates it was sent to the Continental Congress sitting at New York, to be submitted to the different states for ratification *by the people in special conventions held therein*. A great work had been completed in writing the Constitution, but a greater was yet to be done in securing its ratification. It was a difficult task in the state conventions and in the press—that greatest of all means for public enlightenment—for the supporters of the Constitution to convince the delegates assembled, and the public which they represented, that the salvation of the Republic depended upon its ratification. But Washington, Madison, Jay, Hamilton, Franklin, and others, who realized the critical stage through which the life of the nation was passing, at once began a plea for its adoption. By speeches and written articles which were

scattered broadcast among the people, they gradually won them to its support. The Constitution was subject to amendment,¹ and this did more for its acceptance than any other one thing. The people were urged to ratify it and then strengthen its weaknesses by amendments.

So, as already said, it was sent by the Constitutional Convention to the Continental Congress and then sent by that body to the several states, in each of which it was voted on by a convention elected by the people for that express purpose. Delaware was the first state to accept it. Her convention met and ratified it almost immediately on receiving it from the hands of Congress. The other states followed slowly, after hard-fought contests in some of them, and by July, 1778, all the states except Rhode Island and North Carolina had ratified it. Thus there had come about in one hundred and eighty years after the first permanent English settlement in America a Union of the American States under a strong Constitution; for the Constitution provided that it should become binding on the states ratifying when agreed to by nine states.² North Carolina became a member of the Union in 1789, and Rhode Island in 1790. To understand the Constitution we must study it directly and in detail, but we will notice here a few of its general provisions. First, it gave the Union a strong executive head — the President. It provides for two legislative bodies, an upper one, — the Senate, — and a lower one, — the House of Representatives. Each state has two senators, while the number of representatives from any state depends on the population of that state. But perhaps most important of all, the Constitution estab-

¹ Constitution, Art. V.

² Constitution, Art. VII.

lished a judicial system, headed by a supreme court and having circuit and district courts extending over the entire country. This was a very great improvement over the Articles of Confederation, and by its authority to settle difficulties arising between the states and between citizens of different states, it has contributed in a powerful way to the peaceful and harmonious working of our government.

The Constitution as a whole gave to the American people a strong central government, binding the country together into a close union of states; and while it has power to force them to remain true to the Union, it also protects them and shields them from foreign enemies and from domestic quarrels. The Union is composed of states; the states of districts; the districts of counties; the counties of townships, or parishes. It is the noblest example in all history of one government composed of many, and many governments united in one.

Thus is our Union based upon the two great principles of free government thus far studied—*a strong central government* to watch over and guard the *general interests of the people*, such, for example, as coining money, regulating commerce and forming treaties—and *equally strong, active local governments* in which the people can directly manage their *home affairs*, such as education, religion and laws concerning property. The first principle—that of strong central power—was first taught to the world by Rome; the second, that of local government, was given to the world by the Teutonic race, and especially by the Anglo-Saxon branch of it. The people of the United States, in forming their Constitution, thus based their Union upon principles

which had been growing for more than two thousand years. But in doing so, they have only made it the more firm. The great importance of the United States in the history of the world is that, as a nation, it has set up a pattern for all free peoples as no other nation has done, a government in which these two vital principles of free government have been equally adopted, safeguarded and developed. In this particular the United States has not only given her own people liberty, but has become a great inspiration to other nations who are struggling to work out their social, political, religious, industrial and educational freedom.

Study the Constitution of the United States, with special view of seeing the powers granted by it to the general government on the one hand, and those left to the states on the other.

Discuss with pupils the most important provisions of the Constitution, then have pupils memorize them: *e.g.* Preamble; Article I, Section 8, Clauses 1-18; Article II, Section 10, Clauses 1-3; Article III, Section 2; Article VI, Section 2. Amendments: Articles I, IX, X, XIII, Section 7; Article XIV, Section 7; Article XV, Section 1.

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Study the biographies of Winthrop, John Smith, Roger Williams, Penn, Franklin, Samuel Adams, John Adams, Patrick Henry, Hamilton, Jefferson, Madison, Marshall, Washington.

EIGHTH-GRADE WORK

THE chief aim of the eighth-grade work is (1) to help pupils to see how the consciousness and sentiment of union gradually grew in the minds of the American people from 1789—when they began to work under our present Constitution—to 1865—when it was definitely decided by the Civil War that our government is in reality *an indissoluble Union*, and (2) to see the cementing of the different parts of the nation since 1865, and the development of stronger and broader bonds of union than would have been possible without the extinction of slavery. The pupil should be led to see and feel that the government under which he lives, by developing freedom of religion, freedom of labor, freedom of the press, freedom of the ballot, freedom of education, and by prohibiting titles and ranks of nobility, is further unfolding and preserving for posterity the precious principles and ideas which he has seen slowly developing throughout the work of all the lower grades; and that, since the past through great effort and sacrifice has bequeathed to him these principles of liberty, it is his duty as a student of history to enlarge and develop them in whatever avenue he works, by carefully preserving and diffusing these liberties among his fellow-men.

SUGGESTIONS

1. Both teacher and pupil should make constant use of the Constitution throughout the work of the eighth grade, and from a careful study of its text, the pupil should be led, to considerable degree, to reason from the Constitutional provisions to the great questions which arose in our history. For example: Had Congress a right to charter a United States Bank? (See Preamble and several Provisions in Article I, Section 8.) Had Congress the right to use the public money to make internal improvements? (See Preamble and several Provisions in Article I, Section 8.) Had Congress the

right to pass the Alien and Sedition laws ? (See First Amendment to the Constitution.) Ought Congress to have passed the Embargo Bill, stopping for a time the shipping of the country ? (See Article I, Section 8, Clause 3.) Had Congress power to abolish slavery in the public territory ? (See Article IV, Section 3, Clause 2 ; also Article IV, Section 4, Clause 1.)

2. Assign lessons by topics, and teach pupils how to use reference books in the investigation of these topics. It is the writer's experience that the best history work cannot be done in the grades from the fourth to the eighth inclusive without well-selected reference books both for teacher and pupils. A text-book is, as its title implies, a book of texts. These texts should be greatly enlarged upon by the use of other books.

3. At times have pupils to write upon topics and afterwards discuss the same orally before the class,—for example, such topics as those given above ; or, compare and contrast the advantages of the Atlantic Slope with the Mississippi Valley as a place for a great civilization. Present the arguments both for and against the Louisiana Purchase of 1803. Should slavery have been allowed to go into the public land west of the Mississippi ? Should the negroes have been given the right to vote as soon as they were freed ? etc.

4. Good history work is impossible without constant use of maps and historical atlases. Climate, soil, rainfall, rivers, mountains, slopes, harbors, mineral, plant and animal productions must be kept constantly in mind in order to explain the historical development of any people ; and this is especially true in making clear to pupils the great difference between the institutions of the North and those of the South in our own country which finally led to the Civil War.

5. The teacher must constantly strive to lead the child to *see and feel the life of the time he is studying* by use of map, picture, illustrative story, reference books, and by skillfully turning the history which she is teaching into problems to be imagined and reasoned upon. The pupil is thus gradually led to realize that history is not a book, but the struggling life of humanity out in the world ; and that to study history is not merely to read it in a book but rather to enter heartily into the struggle, and by entering into it to have one's life enriched and constantly transformed into a higher and finer one through noble service to others.

THE DEVELOPMENT OF THE NATION

1789-1902

WE have now come to a time when the American people began to live under a form of government in some particulars different from any ever worked out before. This was a federal government, providing for two great things: first, for a strong independent central power deriving its authority from the people; and second, for strong local or state governments, likewise deriving their powers from the people. It was thus the desire of the framers of the Constitution to form a government in which the states should work harmoniously with the central government, like many little cog-wheels working in one great central wheel.¹ Although we found the English government to be the freest and best developed in Modern Europe, yet, in the hands of a selfish king like George III, the self-reliant Anglo-Saxon living in America found it impossible to live under it and enjoy the freedom he was determined to have. The central power under the English king grew too strong, and hence, as we have seen, the Americans declared themselves independent, manfully gained their independence in the war of the Revolution, soon after formed the Articles of Confederation, hoping thereby to

¹ Const., Preamble; Art. IV, Sect. 4; Art. VI, Sect. 2; Amendments, Arts. IX, X.

form a government in which a few could not secure supreme control at the expense of the liberties of the many. But, as we have seen in our study in the seventh grade, in less than ten years of trial of the Articles, they were found insufficient to give the Americans a vital, permanent nation, able to tax its citizens and control and guarantee the liberties of its people; for, from fear of too strong a central government, the framers of the Articles had gone too far toward the opposite extreme and had placed the real power in the hands of the states, leaving the central government "no stronger than a rope of sand."

From this experience came the Constitution of 1789. The Articles had kept the idea of American nationality alive in the minds of the people, and had bridged over the interval of slow national growth till it was possible to form a government in which there should be an equal balance between state and nation, and in which the people might have opportunity to develop the greatest possible liberty. Our eighth-grade work consists in following the developing national life of the American people and in seeing whether the Constitution proved to be what was claimed for it. Has it made of the American people one great free nation, instead of a number of jealous independent states?

First let us look at the extent of our country in 1789. It consisted of thirteen states stretching along the Atlantic coast from the territory of Florida, which at that time belonged to Spain, to the line dividing Maine from Canada, and included the great stretch of territory extending westward from these states to the Mississippi River. It was by and for the people living in these

lands that the Constitution was written and ratified. It was founded upon an agreement between the people and was itself the fundamental law by which they were to be governed, — in other words, a set of rules ordained and established by themselves as the source of authority and to which they must yield obedience; and henceforth, when any question of law should arise, they would, through their officers, turn to these rules to decide what to do.

The United States became a nation under the Constitution in 1788, nine states having ratified it; and in the following year, on April 30, 1789, General Washington was inaugurated first President of the Republic. Every one knew how much he had done to gain the independence of the colonies and to cement them into a strong nation; so it was natural that the universal desire should have been to have such an unselfish patriot placed at the head of affairs to set the new governmental machinery going. At the end of his first term (1793) he was again chosen President. By this time, however, political parties were arising. Let us see how this came about.

There were many who opposed the ratification of the Constitution when it was placed before the conventions in the several states, because they thought it gave the central government too much power. Now that the Constitution had been adopted, they set about to hold as strictly to its provisions as possible: These were called Strict Constructionists. Those who had favored and worked for the Constitution, wanted to give the central, or Federal, government a great deal of power; that is, they desired to interpret the provisions of the Constitution in such a way as to give authority for the central government to do much toward regulating com-

merce, establishing banks, building roads, imposing a protective tariff and the like. These were called Broad Constructionists.

Of course, what the Constitution did or did not allow was a matter to be decided in the first place by the Congress and executive officers in the regular performance of their work, but finally by the Supreme Court. Thus there came to be two parties in the United States : those who were in favor of a strong Federal, or central, government, who took the name of Federalists, and those who were opposed to a strong central government, who until 1792 called themselves Anti-Federalists. Although the rise of these parties began during Washington's terms of office, the principles which they advocated were not clearly set off till after his last term, for Washington held all the people well together and made up his Cabinet of advisers from men of both parties.

First, he chose as Secretary of State, Thomas Jefferson, the writer of the Declaration of Independence and now the leader of the Anti-Federalist party. For Secretary of the Treasury he chose Alexander Hamilton, as ardent a Federalist as Jefferson was an Anti-Federalist. Besides these, he appointed Henry Knox, a Federalist, Secretary of War, and Edmund Randolph, an Anti-Federalist, Attorney-General. Thus Washington's first Cabinet was composed of two Federalists and two Anti-Federalists. With these especial advisers in each department of the government, Washington put in motion the national government under our present Constitution.

There were many trying questions which came up during Washington's first term which required great

insight and wisdom for settlement. One of the most perplexing difficulties was the providing of means for paying old debts contracted during the Confederacy, and for paying the running expenses of the government. This was given to Hamilton to work out and to report his plan to Congress. Hamilton, as already said, was Secretary of the Treasury. He had from the first been one of the strongest supporters of the Constitution, and now began to put life into it by showing the entire country how quickly he could raise taxes under it to pay the outstanding debts of the country.

Besides our debts to France and other foreign countries, the government owed a great deal of money to Revolutionary soldiers, and others, who had lent it money to carry on the war. But the government had no money with which to pay debts, so Congress, by the advice of Hamilton, passed a law, taxing certain articles brought into and sold in the United States, and the money thus obtained was used to pay the national debt. In this way a tariff, designed mainly for revenue, arose. Different articles, as wine, silk, tea, sugar, etc., were taxed when they were shipped into the country, and the money obtained was turned into the United States Treasury. But the government had also another way of raising money. Besides the tax on foreign goods brought into the United States, taxes were laid on certain articles made in the United States, as, for example, so many cents per gallon on whisky. This was called an internal revenue tax, because it was placed on articles made in our own country for home consumption. This tax was resisted in 1793 by persons who were distilling liquors in western Pennsylvania, but it was forcibly

collected by government officers. By examples like these, you can see how much stronger and firmer is the hand of the general government under the Constitution, in all these money matters, than it was under the Articles of Confederation. Millions of the national debt were paid during Washington's administrations through Hamilton's intelligent guidance of financial affairs.

Another question which Washington was called on to settle (1793) was what our relation should be with England and France. England and France were at this time at war with each other, and France asked the United States for help, while England, also, was equally desirous of getting our help. Now, although France had helped win American independence, and had still due her from the United States a large sum of money, Washington knew that for our infant Republic to engage then in foreign war would endanger the government itself. He thus refused help, issued a Proclamation of Neutrality as between France and England, but directed arrangements to be made at once by the Secretary of the Treasury for paying France what was due her. Here the strength of the new Republic was beginning to show itself in our successful and independent dealings with foreign nations.

It was during Washington's term also that the national bank was created, it being likewise a part of the financial plan of Hamilton. The capital of the bank was fixed at ten million dollars, of which the government owned two million, while the rest was held by the people. Hamilton saw that by leading the people to become interested in a national bank, they would also become interested

in the national government which created the bank. This was not just one banking house, but a system of banks, with its center in Philadelphia, and sub-banks or branches in other cities. The number of banks grew, as the number and size of cities grew throughout the country. The collected revenue of the country was deposited in these banks, and they were to help the government in making payments to government officers, such as postmasters, army officers and soldiers, all over the United States. The charter, or law, regulating the bank was passed by Congress in 1791, for twenty years. It would thus have a right to do business till 1811, but no longer, unless Congress at that time should renew the charter. In 1792 a mint was established at Philadelphia, by the government, for the making of United States money of gold, silver and copper;¹ and at the same time, our decimal system of ten mills make one cent, ten cents one dime, etc., was begun. By means of the bank money and the money made by the mint the country was supplied with the proper means of carrying on its growing business. Placing the entire money system under the control of the central government made it vastly superior to what it was under the Articles of Confederation, when each state exercised the power to make its own money. So far, things seem to be moving on well under the new Constitution. The people in general came slowly to have interest in the nation, as they saw it bringing peace, order and prosperity to them.

The fact was, the country was not only growing richer and more populous along the Atlantic coast, but

¹ Constitution, Art. I, Sect. 8, Clause 5.

it was extending its population into the West. The Constitution provides for the admission of new states into the Union by Congress.¹ During the early years of the government three new states, Vermont (1791), Kentucky (1792), and Tennessee (1796) became members of the Union. This shows that there had been emigration westward. Our national life was seeking new territory in which to expand. From the time the first settlers stepped upon the eastern shore, almost two centuries before, they had slowly pushed westward. The most rapid progress was made in the northern and middle states. With their liberal ideas of institutions they took up the westward march. With ax and gun on shoulder, and the ideal of a free republic in heart and mind, they went forth into the Western wilderness to conquer the Indian and the forest, and to erect therein free states, free religions and free schools. It has been said that the entire history of the Anglo-Saxon race is that of an ever-increasing hunger for land. No country has furnished a better example of this than our own, for long before there were open roads westward, the farmers followed the hunter through the mountain passes, and built their cabins and planted their cornfields and tobacco patches in the wildernesses of Ohio, Kentucky and Tennessee. First came the frontiersmen, generally on pack horses, to the lands which struck their fancy. They built a blockhouse, without nails, to guard themselves from the Indians, cultivated the soil with rude tools, and lived by the products of rifle and hoe. This liberty-loving Teuton was repeating in America, with much the same tools, what he had

¹ Const., Art. IV, Sects. 3 and 4. Ordinance '87, Arts. 1 and 5.

done a thousand years before in conquering Europe. Later on came emigrants in wagons. The hardy New England pioneer, seeking a western home, would stop his horses or oxen in the wilderness, tumble out boxes and barrels, spade and ax, and set about building a rude shelter for his family and animals. This done, his next task was to clear the ground and prepare for his first crop. Very soon the church and log schoolhouse followed; and it was not long till the newspaper appeared to help break the monotony of his isolated life and shed some rays of light into his wilderness home.

Thus, you see, as the states on the Atlantic slope grew more populous the western territories were gradually being filled with lusty, vigorous Teutonic folk, and admitted to the Union on perfect equality with the old states. Although most of these settlers were rough, they took with them the ideas of organization. So strong is the American's disposition to organize and live in peace and order, that it has been said, if a number of Americans should be shipwrecked on an uninhabited island, the first thing they would do would be to hold a mass meeting and elect a chairman and secretary. It is not to be wondered at, then, that as rapidly as the wilderness fell before the ax of the frontiersman the statehouse, church, schoolhouse and printing press rose in his tracks.

At the close of his second term, in 1797, against the desire of the entire country, Washington retired to his home at Mt. Vernon, Virginia, where two years later he died.¹ His successor, John Adams, had been Vice

¹ Study Washington's Farewell Address. The address may be obtained, 5 cents a copy, of Directors of Old South Work, Boston, Mass.

President during both of Washington's administrations. In the autumn of 1796 he was elected President by the Federalists over Jefferson, the leader of the Democratic-Republicans (as the Anti-Federalists were called from about 1792 to 1830). According to the Constitution at that time,¹ the candidate for President receiving the second largest number of votes became Vice President. Jefferson thus became Vice President under Adams. Since that time, however, the Constitution has been changed so that the President and Vice President are voted for separately.²

Adams served only one term, and his administration is marked mainly by the stand taken by Kentucky and Virginia in regard to some laws passed by Congress. The United States was having trouble with France and with England on the seas, and there were some Americans who wanted to bring on trouble with England by helping France, while others wished to help England against France. Because this help was not given they criticised Congress and the President, principally by writing articles in the newspapers. So sharply and bitterly did the Americans side with one nation or the other that a foreigner traveling in this country at that time said that he found here many Englishmen and many Frenchmen, but no Americans. To stop this criticism two laws were passed by Congress, called the Alien and Sedition laws. The first gave the President right to send out of the United States, without allowing him trial in court, any alien whom he thought dangerous to the country. You can easily see that such a law would give the President enor-

¹ Const., Art. II, Sect. I, Clauses 2 and 3. ² Const., Amendments, Art. XII.

mous power if he chose to exercise it. The sedition law provided for the punishment of any one who should speak, write or publish anything false or abusive of either the President or Congress. While the first law was never enforced, under the latter several persons were fined and one was imprisoned. Very many people believed these laws to be wrong, for the first Amendment to the Constitution declares that the government shall have no right to interfere with the freedom of speech or of the press. As the last law seemed to do so, it was said by many to be unconstitutional.¹

The people of Virginia and Kentucky went so far as to declare in their legislatures, that Congress, in passing these laws, had gone beyond the powers given to it by the people of the states when they formed the Constitution; that such legislation was consequently without authority; and that the people of these states, because of the powers reserved to them under the Constitution, would be justified in not submitting to these laws. They believed that each state for itself, and not the national Supreme Court, had a right to say when Congress had gone beyond its just powers. From this point of view the continuance of the Union would depend upon Congress exercising no power which the states individually believed to belong to themselves. Out of these ideas grew the doctrines of nullification and secession in later years. The alien and sedition laws were opposed by the Democratic-Republicans and by many of the Federalists; so, as soon as Jefferson, the great leader of the Democratic-Republican party, became President, in 1801, they were repealed, — that is, set aside by Con-

¹ Const., Amendments, Arts. I and VI.

gress. The Federalist party had now (1801) been in power twelve years, and had done great service in firmly establishing the national government at home, and giving it credit and dignity abroad. But the people, believing the Federalists were tending toward despotism in passing the alien and sedition laws, voted that party out, and the Democratic-Republicans became in 1801 the ruling party. They now, however, shortened their name to that of Republican party. So from this time, down to about 1825, this party was known as the Republican party, while the opposing one, down to 1815, was known as the Federal party.

When Washington became President the national capital was New York City. In 1790 the capital was removed to Philadelphia, where it remained until 1800, when it was changed to Washington. Many objected at that time to having it so far west, for they had no idea that the United States would ever spread to the west as it has. But in 1803 this narrow notion of national growth began to change when Jefferson, urged forward by the desires of the people who had settled the western wilderness, bought from France for fifteen million dollars the Louisiana Territory. By this purchase the United States secured all the territory between Texas and Canada and westward to the Rocky Mountains, an area of over six hundred million acres, at a cost of two and one-half cents per acre. It is interesting and important to note that this great leader of the Republicans, Jefferson, who had up to this time maintained that the general government should do nothing but what the Constitution said plainly in so many words it might do, here acted upon the theory of the Federalists rather than that of the party to which he belonged, since the Constitution

nowhere says expressly that the general government may buy foreign land. The far-reaching effects of the purchase can hardly be appreciated, for it not only gave the people of the United States possession of the mouth of the Mississippi River, so that they could freely ship their western corn, wheat, pork, tobacco and cotton out to foreign countries, but it also gave them the western half of the Mississippi Valley, — so broad, fertile, abundantly watered, so rich in minerals and so temperate in climate as to lead the great Humboldt to call it “the noblest valley in the world.”

There could have been no better time for such a purchase. The United States was again in trouble with France and England, both of which still continued the war with each other which had been going on most of the time for ten years; and since, as warring powers, they greatly interfered with our commerce by capturing our trading ships as they crossed the ocean, Congress passed a law, called an embargo, barring, as it were, our ships in their harbors and completely stopping for a time our trade with all foreign countries. This destroyed a great shipping industry which had sprung up on the Atlantic and threw many people out of employment. Thus, just at the time when the eastern door of commerce — the Atlantic Ocean — was closed to labor the western door to vast virgin fields was thrown open to invite laborers to cheap western lands. Already settlers dotted the wilderness back to the Mississippi, especially along the streams. These self-reliant people made their way down the western slope of the Appalachian Mountains into the valley of the Mississippi, and, as already said, soon came to have more grain and stock than they could

themselves use. What every western farmer, land owner and townsman felt the need of was an outlet for his surplus crops. They could not haul their wheat and corn and pork and beef and wool from the Ohio and Mississippi valleys eastward, for there were as yet no good roads binding the great central valley to the Atlantic coast cities.

To meet this need came first the flatboat, and soon every stream was alive with boats bearing the western harvest down the current into the Mississippi and then down to New Orleans, from which port they made their way up to the Atlantic coast states, to the West Indies, and to countries across the sea. It was a long route, but the best that could be had until roads could be built from the Atlantic coast back westward over mountain and river, and through marsh and forest. The flatboat not only carried products out, but it brought thousands of settlers in. It had, however, one great disadvantage, — while it could with ease go down stream with the current, it was almost impossible for it to make way against the current and ascend the stream.

This difficulty began to be remedied in 1807, for in that year Robert Fulton first applied steam to a boat in such a way as to turn a large paddle wheel in the water and move the boat, even against the current. With this invention came other great migrations of emigrants from the East to the West. Within a short time steamboats began to appear on every important river; and now that Louisiana was a part of the national territory, boats began to push rapidly up the western rivers, carrying the hunter and trapper, the trader and farmer, and returned loaded with wheat, pork, tobacco, wool and corn.

Jefferson's two terms as President (1801-1809) covered a period of growth and prosperity, but our trouble with France and England, chiefly concerning commerce on the seas, had not yet been settled; so from the date when James Madison became President (1809) it was only three years until the United States was at war with England. We have seen how England and France, interfering with the commerce of the United States, had led Congress to pass the Embargo Act. In addition to seizing our ships at sea, England insisted upon the right to search American vessels for British sailors. Chiefly for these things the United States went to war with England in 1812. The war was opposed by the Federalists, especially by the shippers in New England, who found their remaining trade ruined and their seaport towns attacked by the British. But Madison and the Republican party kept up the war, and hoped to conquer Canada and annex it to the United States. An army was sent by Madison to undertake this, but the attempt ended in utter failure. Although unsuccessful on land, the Americans did better on the sea; and not alone there, they also won great naval victories on Lakes Erie and Champlain, and thus prevented the invasion of the United States from Canada by water. The war was brought to an end in 1815 by a treaty with England, but before the news could travel to America (there were no Atlantic cables then) a great victory on land was won by the Americans. The British attacked New Orleans, which was defended by Andrew Jackson with an army half the size of the British force. The English were very badly defeated and soon news of peace stopped further action.

Meanwhile, the New England Federalists (the chief shippers of the country) had grown dissatisfied, on account of the war stopping their shipbuilding and commerce; and having called a convention at Hartford, they framed in it some propositions, identical in spirit and principle with the Virginia and Kentucky Resolutions, which they desired to have passed as Amendments to the Constitution. They asked, among other things, to be allowed to defend themselves against attacks on their coast, and also to retain a portion of the Federal taxes for this purpose. Thus, the Federalists — the original strong central government party — were here opposing the actions of the central government, and seeking to enlarge the powers of the states. Some of the New England states have been accused, but probably unjustly, of having intentions of withdrawing from the Union at this time. However, before the delegates of the Hartford convention reached Washington to bring the propositions before Congress, peace between the United States and England was declared (1815).

While there seemed to be very little in the treaty of peace favorable to the United States, England never again attempted to interfere with American commerce or to search American vessels for seamen accused of deserting from the English naval service. The war had also another great influence: as it stopped New England shipping, for a time people turned to other means of making a living. With their great advantage of swift streams, giving unlimited power for turning wheels, New England was especially suited for carrying on manufacturing; hence mills sprang up there, and manufacturing rapidly became their leading industry.

As soon as the war was ended, and trade was resumed with England, English merchants began sending great quantities of manufactured goods to the United States. Being new in the work, and having to pay a higher price for labor than the English paid, the American manufacturer could not make goods as cheaply as the English; and as the English were thus enabled to undersell them, the Americans feared that their business would be ruined. To prevent this they sent representatives to Congress, who asked that a heavy tax be placed on imported goods, so that, by the time the English importers paid this tax they could not afford to sell so cheaply as the American makers could. As I have already said, manufacturing had grown greatly during the past few years, and seeing that this industry must be weakened, if not destroyed, unless a higher tariff were imposed, Congress consented to tax imported goods in order to protect the home industry. In this way arose the first protective tariff. As you have already seen, a tariff had been placed upon imported goods as early as Washington's first term, but it was a low tax, and mainly intended to raise revenue for the expense of the government. The tariff of 1816 had for its main purpose the protection of goods produced in our own country.

Madison, having served two terms, retired to his landed estates at Montpelier, Virginia, and was succeeded by James Monroe, a Republican, who was also President for two terms (1817-1825). It was during this time that he and his able Secretary of State, John Quincy Adams, gave to America what is called the Monroe Doctrine. Spain's South American colonies having rebelled, Monroe warned the Holy Alliance,

consisting of Russia, Prussia, Austria and France, from assisting Spain in reconquering her colonies. He said, while America was determined not to interfere with affairs abroad, she was equally determined to allow no interference by the Holy Alliance in American affairs; nor would the United States, he said, permit foreign nations to colonize any longer on the American continents. The Spanish colonies were driven to their struggle for liberty by Spain's despotic rule over them, and they were, no doubt, greatly stimulated to struggle for freedom by the example of free government which they saw developing so well in the United States.

So far we have said nothing of what was rapidly coming to be the most important question to the American nation, namely, the question of slavery. We know, from our studies in the seventh grade, of its introduction in America in 1619; let us now briefly trace its growth. From the natural differences between the northern and southern parts of the United States, the two sections came to hold very different views on the subject. We must now see the views of both, and why each held the view it did. First, as to the North. The negro slave, being held in the most complete ignorance, was fit for no kind of labor except that which he could do with his hands. This was not the kind of work in the main the North had to do. We have already seen that the soil of the North (or what was the settled North) was fairly well suited for farming; but instead of large farms, they were moderate in size, and the crops, especially in New England, had to be frequently rotated, which required intelligent supervision and care. Other laborers, except farmers, were largely engaged in manufacturing and

trade, and it requires education to successfully carry on both of these kinds of labor. Thus it came about that the ignorant negro could be used to little profit in the North. This, together with the fact that the North, on account of her small farms and many kinds of labor, could not have great gangs of slaves working under one overseer, were the chief reasons why the North had few slaves, and by the close of the eighteenth century began to want to get rid of what she had. Also, some people were coming to think it was morally wrong to enslave men and women just because they were ignorant and black. We have already seen, in the seventh-grade work, something of the plain, hard-working, liberty-loving people of the North, with their free schools, free churches and free press. It was these things which slowly inspired them with higher ideas of justice and right and caused them to wish slavery abolished from their midst. During the last half of the eighteenth century some of the people of the North and a few of the South had been doing what they could for the freedom of the slave. When laws were passed for the Northwest Territory, called the Ordinance of 1787, it was plainly stated that slavery should not be allowed there.¹ By the Constitution it was practically agreed to allow no more slaves to be shipped into the states from foreign countries after 1808,² and it was left to the original states to decide for themselves whether or not they would continue slavery within their borders. Many were coming to dislike slavery so much that by the time of the adoption of the Constitution all of the northern states except New York and New Jersey had freed their

¹ Ordinance of 1787, Art. 6.

² Const., Art. I, Sect. 9, Clause 1.

slaves ; while even in the South many states had almost if not quite stopped the slave trade with Africa and between the states.

As already said, this great movement against slavery in the North was only one of the channels in which their great ideas of freedom and progress were expanding. Freedom was also growing in the Church, for most of the states by 1820 had granted entire religious freedom in their constitutions. The free school and free press were not far behind the hunter, trapper and farmer as they moved forward on the westward march.

In the South geographical conditions were different from those of the North. There, agriculture was the principal occupation. There, great gangs of slaves tended vast plantations. The great self-reliant middle class, which constituted the backbone of the North, was largely wanting in the South, and in its place was the "poor white class," as ignorant as the negro and often more criminal. The members of this class are not to be confused with the vagrants and idlers called by the negroes "yo' white trash" after the emancipation, but they were the poor and non-slaveholding whites who were renters, mechanics and overseers. While many in the South realized that slavery was an evil, they did not see how to emancipate their slaves without ruining themselves. As tobacco, cotton and rice were the main products of the southern states, the Southerners were anxious to have slavery extended. For the cultivation of these products, large farms were needed ; and as the products were hard on the soil, it was necessary to move westward to obtain new soil, in place of that worn-out. This led the southern planter with his slaves across the

Appalachians, first through Alabama and Mississippi, and then across the river into Louisiana, Arkansas, Missouri and Texas.

Slaves had likewise become much more profitable in the South since 1793. Until that time, of the three products named, tobacco had been the most valuable, because rice grew only in the marshy country near the coast, and it was expensive and slow work to separate the cotton fiber from the seed, since a negro working all day could clean but a single pound. But in 1793 Whitney invented a machine called a gin (or engine) for cleaning cotton, which would clean as much in a day as a thousand negroes. From this time its cultivation rapidly increased, and it soon became the most important southern product. With its ignorant negro population, and with the little flow of money into southern industry, it was impossible for the South to grow as the North did. There was not scattered over the southern plantations a class of white children thirsting for knowledge and free schools, as there was in the shops and on the farms of the North. In the South were but few intelligent white laborers developing manufactures and trade, and building towns and cities; few towns and cities made few roads, few banks, few printing presses, few newspapers, few books and comparatively few cultivated people. Moreover, the conditions of slave life do not permit of general education and culture. Slaves were sometimes taught by the southern mistresses to read and write, and they were allowed to attend church on Sundays; still, for the most part, the slave population remained ignorant and superstitious. The South thought just after the close of the War of 1812

that it might build up factories as the North had done, and it was, therefore, in favor of a tariff; but it soon found that though ignorant labor may hoe cotton and tobacco, it cannot set type, run engines or manage factories.

The condition of the slave in the South was, on the whole, a very hopeless and hard one. Grouped with many others under an overseer, he hoed the tobacco, or worked in the cotton, rice or cane field and received no more than would keep him well fed and clothed. He was considered as human property, and could be, and often was, bought and sold. He had no rights of his own and generally owned no property. His condition was probably hardest in the rice fields. Rice culture requires low wet ground which can be flooded, and which therefore becomes very unhealthy as a place of labor. There the negro worked among the swamps and insects in the malarial regions along the southern shores. In the hoeing season the slaves worked grouped abreast. The men wore broad-brimmed hats, the women, head-kerchiefs. Each carried in his mouth a stick, on the end of which was a piece of burning punk made from the heart of the oak tree; the smoke from this drove away the sand flies, which would otherwise have driven him almost wild. This condition of labor made it impossible for the South to keep pace with northern growth; and this fact was seen by some of the wiser men of the South in the early part of the nineteenth century. But the southern institutions were so rooted in slavery that the southerners generally thought that to destroy slavery would be to destroy the foundation upon which all their civilization rested. Hence the southern planter lost no opportunity to push

slavery into western territory and have it carved into and admitted as slave states. By doing this he hoped to hold equal representation with the North in Congress, especially in the Senate (there being two senators from each state),¹ and thus prevent Congress from making unfavorable laws concerning the abolition of slavery, as more and more of the people of the North were beginning to wish done. Thus, as northern states were admitted with free constitutions, the South managed to have southern states admitted with constitutions recognizing slavery. By looking at the map of the United States you will see how this was. Thus, after Vermont was admitted as a free state in 1791, Kentucky and Tennessee were admitted with slavery in 1792 and 1796 respectively. This made the slave and free states equal in power in the Senate.

So the movement westward into the Mississippi Valley went on both in the North and in the South. The result was the rapid settlement of western territories and their admission to the Union. Louisiana, being finely adapted to the growth of rice and sugar-cane, was admitted in 1812, slave; Indiana in 1816, free; Mississippi in 1817, slave; Illinois in 1818, free; Alabama in 1819, slave; Maine in 1820, free; Missouri in 1821, slave. Notice that in the admission of states the number of free and slave states remained equal. In 1820 there were twenty-two states in the Union, — eleven free and eleven slave. Notice also that the boundary between the free and slave states was the southern and western boundary of Pennsylvania to the Ohio, and then down that river to the Mississippi. With the exception of Louisiana all

¹ Const., Art. I, Sect. 3, Clause 1.

this territory thus far admitted was east of the Mississippi, and it had not been decided by Congress whether or not slavery should be allowed to extend beyond that boundary.

Soon after the War of 1812 many emigrants from both North and South, on account of the land being more expensive east of the Mississippi, had crossed over and settled on the Missouri River. Their number rapidly increased as travel became more easy and safe both on the rivers and on the National road which the general government was building piecemeal from year to year through the great West. In 1820 those who had settled in Missouri territory asked to be admitted into the Union as a state. As many slave-owners from the southern states had moved into this territory, they wished Missouri to be admitted as a slave state; but the North, being anxious to restrict the growth of slavery, thought if it were possible to prevent slavery from moving west of the Mississippi, it might be possible at a later date to do away with it in the entire Union. The struggle which arose in Congress was a sharp one, the South being determined to carry slavery west of the Mississippi; for since Maine, in 1820, desired to enter the Union as a free state, the South felt that it was necessary to have Missouri admitted as a slave state in order that she might hold equal power with the North in the Senate. Thus you see the United States was rapidly becoming divided into two sections — one with its institutions based on slavery, the other with its institutions as firmly rooted in freedom. After much debate a compromise was agreed upon, which provided that Missouri should be admitted as a slave state, but that ever afterward all states formed from the Louisiana

territory lying north of $36^{\circ} 30'$ north latitude should be free. This was called the Missouri Compromise, and its chief supporter was Henry Clay, who was a member of the House of Representatives from the State of Kentucky.

The slavery question in the new states now rested for near a quarter of a century, and tariff and the building of roads by the general government became the leading questions in the next administration. This was the administration of John Q. Adams, who was elected by the National Republican party in 1825 and served to 1829. The Federalist party, having become ashamed of its unwillingness to support the general government during the War of 1812, had dropped its name, but kept the old principles of a strong central government, advocating a protective tariff, a United States Bank, and internal improvements by the national government. It called itself "National Republican" till about 1832, and then took the name "Whig," which it held till it took the name "Republican party" in 1856. The strongest opponent of Adams was Jackson, the hero of New Orleans. Jackson was a supporter of the principles of Jefferson, but he was especially the leader of the new self-reliant spirit which was now rapidly growing up in the West.

In the last year of Adams's administration a tariff bill was passed, which to the South seemed very unjust, as they had now come to see that their dream of developing manufactures could not be realized. Five southern legislatures protested against the tariff law, and South Carolina threatened to disobey it, holding strongly to the idea of the right of a state to withdraw from the

Union if the general government passed a law which the state thought contrary to the Constitution, which requires uniform duties throughout the United States. They looked for relief to the new President. This was Jackson, who was elected for two terms (1829-1837). But the South did not find the hoped for relief. Although the new Congress did, by separate bills, reduce the tariff in the bill of 1828, still a protective tariff was retained which the South, and especially South Carolina, considered very unjust, as it greatly aided the manufacturing North while it bore heavily on the agricultural South.

Led by her great states' rights defender, John C. Calhoun, who was at the time a United States senator, South Carolina refused to obey the tariff law. It was declared of no effect in that state in 1832. This was nullification. It meant that those who believed in states' rights held that whether or not Congress had a right to pass any given law was to be decided by each individual state; and if a state concluded that Congress was exercising power not given it in the Constitution, it might nullify the law, — that is, refuse to obey it. But the President took prompt steps to prevent nullification and to enforce the law. Congress gave him the power to do this in what was called the Force Bill; and, at the same time, through the efforts of Henry Clay, passed a compromise tariff bill. South Carolina greatly disliked the Force Bill, but, in response to the compromise tariff measure, it repealed its Ordinance of Nullification. With this compromise the doctrine of nullification slumbered till the Civil War (1861-1865) brought it forward under the claim of the right of a state to secede from the Union.

Along with the great industrial growth of the country came means for increasing the amount of money so that business of all kinds might be more easily carried on. We have already seen how the national banking system was established by Hamilton during Washington's first term. The charter for the bank, granted in 1791 for twenty years, expired in 1811. Congress failing to recharter the bank, there was no United States banking system carried on between 1811 and 1816. But in the latter year the Republican party, which originally opposed the bank, rechartered it for another term of twenty years, with a capital stock of thirty-five million dollars. It had shown itself an excellent institution for helping forward the financial affairs of the country. But President Jackson thought it was a rich, undemocratic institution, which tended to oppress the common people and help the richer classes, and that it was badly managed. So in 1832, when a bill was passed by Congress and presented to the President, asking for a continuation of its charter, Jackson vetoed it. The deposits of the United States, that is, the money which had come to the general government chiefly through the tariff, internal revenue and sale of public lands, which had been placed in the various branches of the United States Bank, were withdrawn by the Federal authorities, and the surplus funds of the government were loaned to the states in 1837. From 1836 to 1863 there was no United States banking system. But in this period hundreds of banks, chartered by the states and having little capital, sprang up all over the country. These were often called wild-cat banks, since they sprang up like wild-cats, as it were, so quickly, often almost in

the woods. They issued much paper money, which, because it had little or no gold or silver behind it, soon became practically worthless, caused business to become very unsettled, many to lose their property, and was a chief cause of the panic of 1837.

In 1821, after the great compromise which allowed slavery to cross the Mississippi and enter Missouri, people said that the slavery question in the United States was settled for all time, but about 1845 it began to come forward again. At the North many were determined never to rest until slavery was abolished from the Union. Foremost among these was William Lloyd Garrison, of Boston, who published a paper called the *Liberator*, in which he declared that slavery should be destroyed at any cost. He would have even broken up the Union to do it. Abolition societies were formed, and the sentiment for freedom grew until many petitions were presented to Congress, largely by John Q. Adams, on various phases of slavery, especially for the abolition of the slave trade in the District of Columbia, the capital of the general government.

But we must not think all of United States history consisted in debates and struggles in Congress. During these times of strife over internal improvements, banks and slavery the United States was making great but quiet steps forward in industrial lines. Fulton in 1807 had applied steam to running boats; in 1827 it was first applied to turning wheels on land. Much money had been spent by the general government, from the close of the War of 1812 to about 1830, in improving harbors, clearing rivers of snags, rocks and sand bars, and in building roads. With settlements in towns and cities

rapidly springing up in the North, there came the need for many roads for the farmer to use in transporting his products to town and in taking back his supplies to the farm. Also the general government, as already said, built roads knowing that they would assist emigrants wishing to move westward. Many people, and especially those living in the two sections — North and South, — thought differently in regard to the justice of spending the public funds for internal improvements. Many who helped pay the money, it was said, would never see or directly use them. However, improvements in rivers, harbors and roads went on rapidly, for the government felt it must bind the people together by “ducts of sympathy” if it would develop in them one strong national feeling. Roads were built extending in every direction — northwest, west and southwest. For example, a national road was built from Cumberland, Maryland, on the Potomac, almost directly west through Wheeling, West Virginia, on the Ohio River. Thence, as population grew, on through Columbus, Ohio, Indianapolis and Terre Haute, Indiana, and finally on westward till it lost itself in the broad prairies of Illinois. It was never completed to the Mississippi, as the general government at first intended, largely for the reason that the railroad came in to take its place.

The travel on this road was very great. Besides the mail and passenger coaches, there was a never-ending stream of emigrant wagons with their household property and droves pushing into the west. In 1825 the greatest enterprise yet planned for water travel was completed. This was the Erie Canal, built by the State of New York between Lake Erie and the Hudson River.

By this means a water route was opened to the Atlantic from the heart of the interior, and New York City rapidly rose to be the metropolis of the country. Pork, grain and wool poured out from the West to the East. Manufactured goods of all kinds poured in from the East to the West. These roads not only carried produce back and forth, but ideas as well, and the people of the East and West, with diverse manners and customs, were thus being rapidly woven into one nation, as a great loom weaves many threads into one immense fabric.

Three years after the completion of the Erie Canal, (1828) the first American railroad was begun. It is interesting to know that the first step in this great liberalizing work was taken by the last living signer of the Declaration of Independence, Charles Carroll, of Carrollton. In 1830 fifteen miles of track were completed. At first the coaches were drawn by horses, but very soon these were replaced by the steam engine. Railroad building now went on rapidly. By 1840 there had been twenty-three hundred miles built. Thus at last had been found a means of travel which would rapidly bind the different parts of the country together with common customs, ideas and laws. The steam road not only furnished rapid means of travel, but also a cheap way of transporting goods, books, letters and newspapers. But the influence of steam did not end here. The engine was soon applied to all kinds of stationary machinery, and manufacturing was made vastly easier and a thousand-fold more rapid. Just at this time also came the discovery of the use of anthracite coal, and with the use of coal better methods of producing and working iron. It was indeed a period of rapid growth

Soon gas was introduced for lighting, and the telegraph was invented and put in use in 1844.

But the rapid progress which the United States was making was not confined merely to inventions and to material prosperity. As the people grew wealthy they obtained leisure, and leisure in turn gave opportunity for culture, refinement and the pleasures of life. Thus with growth in business came growth in religious thought, in education, in newspapers, in libraries and in literature. Before 1845, the works of Bryant, Irving, Cooper, Emerson, Hawthorne, Longfellow, Lowell, Whittier, Holmes and Bancroft had been diffused among the people by means of the free American press and were eagerly read by all classes. Schools spread throughout the West and were greatly aided by the fact that the general government gave one thirty-sixth part of the public lands for school purposes. High schools were established, and in 1839 was begun the establishment of normal schools, for the training of common-school teachers.

It is necessary, however, to keep in mind that in the progress of the country the North came to stand mainly for literature, commerce and statesmanship, while the South stood for statesmanship and agriculture. The tendencies toward practical politics and agriculture by slaves on the part of the South, and the tendencies toward literature, free labor, diverse occupations and political speculation on the part of the North, characterized respectively the settlers from the North and the South as they migrated westward. Ocean steamships which began to cross the Atlantic successfully in 1838 brought immigrants from Europe, who were quickly

conveyed into the interior by the railroad and steamboat. The shops and farms westward were rapidly being filled with self-reliant settlers from New England, Scotchmen from New York, Germans from Pennsylvania; and not only with these, but with the steady stream of English, Irish and Germans now beginning to pour in from the Old World. You can easily understand, of course, whether an Englishman or German or Irishman, coming to America with wife and children, and with a living to make by daily labor, would go to the South, where education was mainly private, there being no public school system as such, and where most of the labor was performed by slaves; or to the North, where there were free schools, free labor, cheap land and hundreds of avenues for the common man to attain wealth and comfort, and a social organization without ranks and equally open to all.

Meanwhile, the new party led by Jackson had taken the name of Democratic party, while what had been called the National Republican party was now (1832) called the Whig. Jackson had been succeeded in office by Martin Van Buren, a Democrat, who served one term (1837-1841). While he was President the country was in the very depths of a financial panic.

The next campaign, 1841, was the beginning of the political rallies and processions which have grown now to be so common. W. H. Harrison, the Whig candidate, was a plain western man, and in a way, a representative of the free jovial spirit of the backwoodsman, so the principal sight in all the processions of the campaign was a log cabin with a live raccoon on top and a barrel of cider by the door. Harrison was elected

President, and John Tyler, a Democrat of Virginia, was elected Vice President. Within one month the President died and Vice President Tyler succeeded him. Tyler served one term (1841-1845), and then the Democrats elected James K. Polk, of Tennessee.

Since the Louisiana Purchase, in 1803, the American people had not enlarged the boundaries of their territory except by the acquisition of Florida from Spain in 1819. But civilization, as we have seen, had been rapidly pouring back from the Appalachians to the foot of the Rockies, and the Westerner by his expansion was heeding the words of Lowell :—

“Be broad-backed, brown-handed, upright as your pines,
By the scale of a hemisphere shape your designs.”

Now one “design” which became most prominent in 1845 was, at least by the North, considered anything but “upright.” This was the plan to acquire Texas for the purpose of extending slavery therein. If you will look at your maps, you will see that the South by this time had carved all its territory into states (Arkansas had been made out of its last remaining land in 1836); so the South felt that it must have Texas in order to extend its slave institutions and to keep up the balance of power in the Senate. Texas had been a part of Mexico since 1821, when Mexico became independent of Spain; but it was now being overrun and settled largely by emigrants from the southern states. In 1836 Texas withdrew from Mexico and declared herself an independent republic. Mexico failed to reconquer Texas, and her independence was recognized by the United States. A state constitution was adopted, allow-

ing slavery, and the state then asked for admission to the Union. The South greatly desired to have it admitted, but the North was as strongly opposed. Mexico claimed that Texas was not an independent republic and had no right to join the United States. She also declared that if the United States admitted Texas into the Union, that act would be a just cause for war between the two countries. Notwithstanding this, Congress admitted Texas in 1845, with a constitution providing for slavery. While the Texas question was gradually growing, three more states had joined the Union, — Arkansas, as already said, in 1836, Michigan in 1837 and Florida in 1845. Florida, as we have already said, at first belonged to Spain, from whom the United States bought it in 1819 for five million dollars.

No sooner had Texas been admitted to the Union, than a further dispute arose with Mexico over the southern boundary of Texas. The United States held that the boundary between Texas and Mexico was the Rio Grande River, while Mexico claimed that Texas extended only to the Nueces. The United States army occupied the territory between these two rivers and was attacked by the Mexicans. This led to a declaration of war against Mexico by the United States in 1846. The war lasted two years, and it is generally thought to have been a very unjust war on the part of the United States against a weaker nation. Although the Mexicans put larger armies into the field than did the United States, they were defeated in every battle, until Mexico was invaded by the United States army and its capital taken.

While this was going on, United States troops seized

California and New Mexico. When a treaty of peace between the two nations was signed, in 1848, Mexico gave up not only the territory between the Nueces and the Rio Grande, which was the immediate cause of the war, but, in addition to this, all Mexican territory north of the Gila River, and extending from the Rocky Mountains to the Pacific Ocean. This included New Mexico, California, Nevada, Utah, Arizona and parts of Colorado and Wyoming. But the Anglo-Saxon hunger for territory was not yet satisfied. The Americans immediately began to make plans to secure that part of America west of the Rocky Mountains and north of the forty-second parallel, called the Oregon territory. This territory was claimed by both England and the United States, and had been partly settled by both countries. The United States claimed that the northern boundary was $54^{\circ} 40'$, but England refused to grant this claim. For a time it looked as if there would be war between the two countries, but in the end it was settled by a treaty in which the northern boundary of the United States was fixed at the forty-ninth parallel.

Following these years of territorial growth, the United States continued to grow in improvements and inventions. By the use of the telegraph it became possible to operate large railway systems. Farming was helped greatly by the introduction of improved farm machinery: for example, the McCormick reaper, patented in 1834, soon did away with the slow method of reaping wheat with the sickle and cradle, and the steam engine which displaced horse power as a means of threshing grain did away with the flail and the winnowing of wheat by hand. Thus, while the East was manufacturing cotton

and woolen goods, the West was manufacturing farms and sending its raw material rapidly eastward by means of steamboat, canal and railroad.

In 1848 gold was discovered in California. The telegraph and newspaper spread the news of the vast wealth of the Pacific coast like magic over the world, and almost immediately from all parts of the United States, from Europe and South America, came gold hunters on a mad rush through the western mountains, across the isthmus of Panama, and around Cape Horn, to California. In the year 1849 almost eighty thousand immigrants rushed into California to dig gold. In that year the new settlers drew up a constitution, excluding slavery, and asked to be admitted to the Union. There were few slave men in California, for the owners could not take slaves there and use them to great advantage in mining. Soon the same old question of slavery and freedom arose; that is, should slavery be allowed to enter this new public territory or not? The North was making great efforts in the press and in Congress to admit it free, although most of it lay south of the parallel of $36^{\circ} 30'$, the Missouri Compromise line, as you will remember, on the east side of the Rockies, which divided the free and slave states.

This was the leading question before the people in the campaign of 1849. It resulted in the election of Taylor, the Whig candidate, who had become famous as a general in the Mexican War. No sooner had the new administration begun, in 1850, than the slavery question was pushed rapidly to the front. From all this we can see how far the question was from being settled "forever," as the politicians had said it was when Missouri

was admitted in 1821. The contest over the admission of the new western land was bitter, but it was ended for a short time in 1850 by a compromise proposed by Henry Clay, who because of his many compromise bills in Congress was called the "peace-maker." The bill proposed to settle at one and the same time all of the disputes that had grown out of the slavery contest. From its effort to make provision for settling *all* the great questions then dividing the South from the North it was called the Omnibus Bill. Its chief provisions were: (1) California was admitted as a free state. (2) Slave trading was stopped in the District of Columbia. (3) Utah and New Mexico were organized as territories without any mention of slavery, leaving that question to be determined by the settlers who should go therein. (4) The United States paid Texas a large sum of money for a claim held by Texas upon a portion of what is now New Mexico. (5) A Fugitive Slave Law, made very favorable for catching runaway slaves, was passed by Congress. It is thought, if President Taylor had lived the bill would not have been passed, but in 1850 he died, and Vice President Fillmore became President and signed it.

Those who voted for the Compromise Bill of 1850 thought, or at any rate desired to think, that they were quietly settling the entire slavery dispute forever. Instead of this they were throwing fuel into the flame. The advantages gained from the compromise by the South, and especially the provision concerning catching and returning fugitive slaves who had escaped from them, only made many people of the North more determined to resist the further growth of slavery, and if possible

utterly to destroy it. This was shown when slave owners from the South, acting under the Fugitive Slave Law, tried to arrest escaped negroes in the northern states and take them back South. Sympathy for the negroes in the northern states had grown so strong that many persons sheltered runaway slaves and helped them to escape. Routes were established by which fugitives were taken forward, often during the night-time, from station to station, into Canada. These routes were called underground railroads, because by them it was possible to assist the negro northward so quickly and secretly. Of course this made the South very angry with the North, and much the same feeling was held by the North toward the South. The North and South, as we have already seen, had never been genuinely and closely united. In schools, education, systems of labor, government and social opportunities it is easy to see that the two sections were drifting farther and farther apart.

In 1854 a bill was presented to Congress for the organization of Nebraska, which was to include all the territory of the Louisiana Purchase north of the line of the Missouri Compromise ($36^{\circ} 30'$) and west of the states of Iowa and Missouri. Finally the bill was changed, and provided that the territory should be divided into two territories, (1) Kansas just west of Missouri and (2) Nebraska west of Iowa. The bill also declared that the slavery provision of the Missouri Compromise had been done away with by the provision of 1850 concerning Utah and New Mexico, which, as you remember, left it to the settlers of those two territories to decide whether they would have freedom or slavery when they asked for admission as states into the Union.

Since this privilege had been granted to those two territories, the South, led by Stephen A. Douglas of Illinois, argued that the same privilege ought to be granted to *all* territories formed by the general government. This argument prevailed in Congress, and the Kansas-Nebraska Bill passed (1854), granting the right to the people who settled in those territories to decide for themselves whether they would or would not have slaves brought in and settled among them. The passing of this bill was thought to be another great victory for the South. It placed power in the hands of the state government which had heretofore been exercised by the general government, namely, that of determining whether any given territory entering the Union should have slavery in it or not. When the bill passed, two streams of settlers — a northern and a southern — immediately set out from the eastern states toward Kansas. Slave owners, taking with them slaves and many rude, shiftless people from the South, were first on the ground. The North likewise was determined to get possession of the state. Emigration societies were formed in eastern cities, by means of which money was raised and northern settlers hurried into the territory. Very soon trouble arose between the different peoples settling there, and for some time Kansas was a scene of bloody struggle between the northern and southern settlers. The war between slavery and freedom had really begun. This was during the administration of Franklin Pierce, a Democrat, who succeeded Fillmore in 1853. The slavery party proved at first strongest in Kansas, but the constitution formed by this party was refused by Congress, when Kansas asked for admission, because

it had been voted upon unlawfully by the border ruffians of Missouri and other southern states, who crossed over into the territory temporarily for the purpose of carrying the election for slavery. The result was that Kansas remained a territory until 1861, and then entered the Union as a free state after the southern members had withdrawn from Congress. This was the last hope of the South for securing slave territory in the West. The forces of freedom were growing stronger every day, and the South saw that finally she would certainly be overwhelmed by them. What she finally concluded to do to save her institution of slavery, we shall presently see.

In 1857 James Buchanan was elected President by the Democratic party. This year was also marked by an important decision of the Supreme Court. A negro, named Dred Scott, who was the slave of a surgeon in the regular army, living in the state of Missouri, had been taken by his owner into Illinois, a free state, then to the northern part of the Louisiana Purchase (in what is now Minnesota), where slavery was "forever prohibited" by the Missouri Compromise, and finally was taken back to Missouri, a slave state. Being whipped by his master, Scott sued for his freedom, claiming that having lived in a free state and a free territory, he had become a free man. The Supreme Court of the United States decided against him,—that is, it decided that taking a slave into a free state did not make him any less a slave. The effect of this decision on the North was very great. The people saw that it gave the slave owners right to overrun their free territory with slaves. It practically threw the North open, temporarily at least, to the slave holders

of the South, and it made the North only the more determined to destroy slavery. Abolition literature was printed in the northern states and sent broadcast over the country, especially in the South, and greater efforts were made to aid escaping slaves. A new man now entered the slavery contest. This was Abraham Lincoln, — a man like Socrates, Luther and Franklin, of plain, simple and natural manner, who had not been educated in schools and universities, but had “mixed with action” in the great Practical University of Life, and, knowing the hopes and struggles of the common people, came to love and believe in them. He saw that the settlement of the slavery problem could not be put off much longer. Slave uprisings were becoming more and more common in the South. In the North negro schools were sometimes established. In 1859 John Brown tried to arouse the slaves in Virginia to rebel by seizing the United States Arsenal at Harper’s Ferry, Virginia, and arming the slaves, but this brave man was soon captured and hanged for treason. But still the spirit of liberty for which he stood went “marching on,” for there was growing to be a vast number in the North who saw, as Lincoln said, that our nation could not long remain “half slave and half free.” “A house divided against itself,” he said, “cannot stand.” Lincoln became the leader of the northern sentiment, and the presidential candidate, in 1860, of the Republican party, to which the Whig party had now changed its name. Although the platform of 1860, upon which he was elected, expressly declared that the Republican Party merely intended to prevent slavery from extending any farther into public territory than it had already

done, Lincoln believed and said in his speeches not long before this time that the state of affairs then existing could not permanently last; that slavery must extend to all the states or be entirely destroyed. "I believe," he said in a great speech in 1858, "that this government cannot endure half slave and half free. I do not expect the Union to be dissolved—I do not expect the house to fall—but I do expect it will cease to be divided. It will become all one thing or all the other." When Lincoln became President, in 1861, he said: "I have no purpose, directly or indirectly, to interfere with the institution of slavery in the states where it exists. I believe I have no lawful right to do so, and I have no inclination to do so." Nevertheless, the South thought that his election meant their ruin, for that was, they thought, what the loss of their slaves meant. South Carolina, always quickest to defend what she regarded as her rights, took the lead of the southern states and determined to withdraw from the Union.

Before going farther let us take a brief view of the condition of the country in general, both North and South. Between 1850 and 1861 five new states had been admitted—Iowa in 1846, Wisconsin in 1848, Minnesota in 1858, Oregon in 1859, Kansas 1861, all free. The population of the country had now grown to be over thirty-one millions. Emigration, mostly belonging to the middle class, had pushed rapidly forward to the middle and western states; but practically none had gone to the South. The South was rich in soil, with some stores of coal and iron and vast fields of cane, cotton and tobacco, but fully one-third of the population were slaves. Slavery had destroyed the middle

class and had made a "poor white class" as far below "the planter" as the serf of the Middle Ages was below his lord. The North had many large cities teeming with wealth, bound together by railroads and telegraph lines. Steam had been put to turning the wheels of the printing press, and with books, magazines and newspapers, America was in the midst of the "golden age" of her literature. Prescott and Motley wrote histories which attracted the whole world; Bryant, amid his labors as journalist, struck off his undying poems; Longfellow told the tale of love which recalled our ancestral connection with Plymouth and the *Mayflower*. Whittier sang the songs of freedom; Lowell, Holmes and Curtis, in the purest of English, addressed millions of readers through *Harper's*, *Putnam's* and *The Atlantic*, and Emerson spoke such words of wisdom and inspiration that they cannot be classed as belonging to any particular age. It was a day when opportunities were expanding; when *the common man* was beginning to count in schemes of government, industry and education. In fact, the North was rapidly becoming a government "of the people, by the people, and for the people"; while the South, although recognizing the rights of the "poor whites," and often treating the slaves humanely, was essentially and with great ability a government of the slaveholders, by the slaveholders, and for the slaveholders.

On the twentieth day of December, 1860, South Carolina, in convention called for that purpose, declared: (1) That she had a right to abolish a government seeking to rule her, which, in her opinion, had become destructive of the ends for which it was set up; (2) that

the non-slaveholding states had broken the Constitution by passing laws protecting slaves who had run away from their masters and escaped to the North, that, therefore, South Carolina was released from her obligations to abide by the Constitution; and (3) that as a sovereign state she had a right to govern herself, and for the reasons already stated, she would withdraw from the Union. Before March, 1861, six other states had joined South Carolina. Those states were Mississippi, Florida, Alabama, Georgia, Louisiana and Texas. Later Virginia, North Carolina, Tennessee and Arkansas joined them, making in all eleven. They formed a Confederacy, known as the Confederate States of America. They selected Richmond, Virginia, as the Confederate capital, and chose Jefferson Davis President and Alexander H. Stephens Vice President. They seized all Federal government property within their limits and prepared to defend themselves against any move the North might make. They thought they had a right to withdraw from the Union, and felt sure of success in any contest with the North. They had lost control of the central government in Congress, and seceded because: (1) they saw that the North would not consent to further slavery extension; (2) because the northern states were assisting their slaves to escape (which was a violation of Art. 4, § 2, cl. 3, of the Constitution); and (3) because they thought that President Lincoln intended to destroy slavery wherever it existed in the United States. Although he did not intend to do this, and, as we have seen, expressly declared that he did not, he had sworn to protect the Union and preserve it. This he intended to do, at whatever cost. "I shall take care," he said in

his first inaugural address, . . . "that the laws of the Union be faithfully executed in all the states."

Lincoln was a western man, who was reared when a child in a log-cabin in Kentucky. At seven years of age he moved with his parents from Kentucky to Indiana, and at the age of twenty-one from Indiana to the wilderness of Illinois. He rose by his own efforts to be as great a statesman as Washington and one of the greatest in the history of the world. Being a plain man himself, he had profound confidence in the plain people. He said of them, "You can fool all the people some of the time, some of the people all of the time, but you can't fool all the people all the time." In dealing with the slavery question, he followed a cautious but straightforward policy, moving no faster than he could carry the people with him. A like straightforward and just policy was followed also by the President in dealing with the seceded states. He at once declared that the southern states were in rebellion against the Union and called for volunteers to compel them to remain peaceably in the Union. Both sides began all preparations for the great struggle. We can see at a moment's thought which side was the stronger and better prepared for war. It requires money, men, arms, and a great cause to fight for, to make a great war. The North had more men, more money and more arms, more free schools, free governments and *free men* than the South, and until the Emancipation Proclamation, January, 1863, had the great principle of *the Union* ("half slave and half free") to fight for. After the Emancipation Proclamation, till April, 1865, a vastly greater principle to fight

for, namely, a Union based upon the immortal principle of the Declaration of Independence, that "*All* men are created equal," and should have the inalienable right to pursue life, liberty and happiness unhindered. The South too felt that it was fighting for a great cause when it fought to maintain the principle that each state, being its own judge, should have the right wholly to rule itself in case the general government treated it unjustly, and in defense of its property right in slaves as guaranteed by the Constitution. The principle of local self-government is a precious one to all Anglo-Saxon Americans. It was born two thousand years ago with the Teutonic race in the German forests, and it has grown ever stronger as that race has increased in strength, and conquered the fairest parts of the earth. That it did not prevail in the war from 1861 to 1865 to the extent of dismembering the Union, all sections of our harmonious Republic now equally rejoice. What the South lacked in arms, money and men it made up for in a struggle so brave that its courage was only equaled by that of the North, and its self-sacrifice was in every way equal to its courage. Moreover, no other war in all history, perhaps, involving such great personal sacrifice, can show those who were defeated as having accepted the results of the conflict in as fine a spirit or with as true a patriotism as those have who fought on the Confederate side in the late struggle between the northern and southern states.

This struggle, called the War of the Rebellion, or the Civil War, lasted four years. We cannot follow it in detail. At first the southern arms were mainly successful, but the swelling tide of liberty in the North soon

began to overcome them. They had neither the men nor means to keep up the struggle. Their downfall was hastened when, on January 1, 1863, having felt that the people at home and the nations abroad were ready for it, and that it was a necessary means of saving the Union, Lincoln issued the Emancipation Proclamation, proclaiming all the slaves in the states then in rebellion free. Without their slaves to cultivate their land and thus furnish means with which to carry on the war, the South could not hold out long. Although urged by some to proclaim the slaves free at the beginning of the war, Lincoln declared he had no intention of doing so unless the life of the Union required it. He finally made the proclamation as a means of weakening the South, ending the war and saving the Union. His power to do this was disputed, but in 1865 Congress proposed an Amendment to the Constitution, which was ratified by the states, abolishing slavery entirely from the United States.¹ As already said, the southern states were overcome by larger armies, and finally, when the South was bankrupt and in ruins, when they had suffered as probably no other people in modern times have suffered, the South gave up the struggle, and General Lee surrendered his army to General Grant at Appomattox Courthouse, Virginia, on April 9, 1865. The first act of Grant in dealing with Lee's surrendered and starving army was calculated to heal the great breach between the two great sections. He issued food to the starving men and sent them back home with their horses, saying, they would need them for the spring

¹ Amendments, Art. XIII.

plowing. Lincoln and Grant, supported by the *free common men* of the nation, had thus saved the Union which it cost Washington and the Revolutionary patriots so much sacrifice to create. But in addition to the cost of money and men it cost the life of the great Lincoln. On April 14, 1865, he was shot, while attending the theater in Washington, by John Wilkes Booth, a southern sympathizer. Immediately the rejoicing in the North over peace and victory was turned into universal grief. The death of the great man who had guided the Nation through the storm was felt as an irreparable loss by the South as well as the North, and it moved the sympathy of the entire world. Lincoln was succeeded in office by Andrew Johnson, the Vice President, on whom fell the great task of restoring the South from the effects of secession and war and of cementing the states into one harmonious Union.

What were the results of the war? Since the formation of the Union many had believed in the right of nullification and ultimately of the right of secession on the part of a state. This question was now settled forever. The war proved (1) that ours is a Union in which there can be no secession. No state can withdraw from the Union, nor can the Union interfere with the rights of the states. Then (2) slavery was destroyed forever. To sum it up briefly, it may be said that the war proved that the United States is an indestructible, Federal Union made up of indestructible states, wherein slavery shall not exist but where every one shall be free to make the most and best possible of himself. The war thus saved for posterity the example of a nation based upon the great principles worked out by the greatest peoples

of the past. It saved the Roman principle of a strong central government; it united with this the Teutonic principle of a strong local government; it may be truly said to have saved the Greek principles of art and philosophy by making it possible for everybody to enter freely into school and university and gain that culture upon which these are based. In short, the war saved a nation, based upon the oldest, broadest and most abiding principle of humanity, — human freedom. It made America, as Emerson said, another word for opportunity.

Much trouble was had in rebuilding the Union, but slowly the southern states came back to their former standing. Thirty-five years have passed away since the close of the Civil War. The negro, by constitutional amendments, has been made a citizen and been given the right to vote and all rights of American citizenship; but the ignorance, superstition and crime still found in that race imposes on America a great duty to assist the negro in the future to lift himself up to the blessings of civilization. Time has taken away the feeling of bitterness between the North and South, and the country now is united as never before. Since the negro has been freed, the South itself has awakened to a new life. It has grown greatly in wealth and learning, and finds free labor more profitable than formerly it found slave. The country is still directed politically by two main political parties, — the Democratic, holding essentially to the principle of local government, upon which it was founded by Jefferson; and the Republican, holding to the principle of strong national government, the principle upon which it was founded by Hamilton, Washington, Adams and Jay. Many other important questions still face the

people of the United States and call for the greatest wisdom in their settlement. The means of securing honest, capable officers for carrying on the government, — national, state, municipal, — the best means of regulating trusts, the best means of securing to the daily laborer a just reward for his labor, demand as great statesmanship for settlement as did the bank, tariff, internal improvements, and slavery questions, which were the great political issues during the first three-quarters of our national life.

Moreover, in 1898 America was for a time at war with Spain for the freedom of Cuba. In this war the United States was again successful, and among its many effects it brought the North and South closer together in friendship, perhaps, than they had ever been since the formation of the Union. In this war the Philippine Islands, Cuba and Porto Rico were taken from Spain, and a great question of the present hour is how the United States can best discharge its duties toward these foreign possessions. In dealing thus far with these outlying territories, our country has acted with promptness and energy ; for, after spending millions of dollars in freeing Cuba, establishing an admirable school system therein, providing for popular elections, establishing hospitals and charitable institutions, cleaning and reorganizing the prisons, introducing sanitation, thus making one of the most unhealthy countries of the world one of comparative healthfulness, the United States, on May 27, 1902, of its own accord (one of the most honorable acts in the history of the world) lowered its own flag, raised the Cuban emblem of national independence in its place and bade God-speed to the new

republic which it had liberated, nourished and launched into independent life. Thus, you see, while we do not have the same struggles to make, in settlement of exactly the same questions that our forefathers had, we have as great and as important ones. And the main purpose of all the study we have given to the development of history throughout all the ages has been to see how the great principles of human liberty have been fought for, won and developed, and how they have sometimes been lost through carelessness, ignorance and selfishness. All along the track of time, for thousands of years, people have been sacrificing, and giving the things most precious to them, — even to their lives, — that men and women and children might be free to make the very most and best of their lives of which they are capable. In order to obtain the value that historical study should give, one must catch the spirit of justice, kindness and helpfulness, and highly resolve to work with might in some avenue which will better mankind. He who truly studies Greece or the Renaissance will seek to bring beauty to schoolroom and home by putting picture and library and beauty and culture within them. He who truly studies the best that Rome achieved in her thousand years of history will gradually feel the great virtues of perseverance, obedience to authority and patriotism which Rome taught, etching their way into his character. He who follows the growth of religion through its hundreds of generations, and Christianity through its nineteen centuries of development and sees the growth of the universal Church from age to age, ever catching new truth and broader views, will come to see the good

which has been, and is being accomplished by every religion, creed and profession. Out of such views toleration will arise, narrowness and bigotry will disappear, and the hand of sympathy and helpfulness will be reached forth not alone to kindred and neighbors and countrymen and fellow-Christians but to fellow-men

“Where'er a human spirit strives
After a life more true and fair.”

He who truly studies the history of America will come to see and feel that the great principles of freedom which we enjoy have their roots lying deep in the past, — that all great nations and great men have given their noblest efforts and their lives to establish and advance these principles; that the truest patriotism and service to country, therefore, does not consist in a narrow and slavish subservience to party, creed, or country, but in an earnest and intelligent effort to see the truth which exists in every party, creed and nation, and in a life devoted to advancing the immortal principles of human liberty upon which our government is based and which all ages and all nations have contributed in some degree to bequeath to us. It is by some such conception of patriotism and true love of country as this that the student of history becomes broad, liberal, many-sided, — a true interpreter of the past, a safe guide for the present and a guarantee to the future “that government of the people, by the people, and for the people, shall not perish from the earth.”

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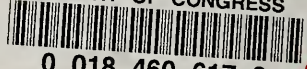
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